NEW ENGLAND SPECTATOR.

A FAMILY PAPER DESIGNED TO PROMOTE THE STUDY OF THE BIBLE, FAMILY RELIGION, ACTIVE PIETY, ABOLITION OF WAR, SLAVERY, LICENTIOUSNESS, AND THE CIRCULATION OF USEFUL INTELLIGENCE.

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For the New England Spectator.

Civil Government.

Objections have been made in different ages to civil government. They were made in the days of the Reformation, by the Anabaptists. These contended that Christians should take no part in civil government; that God had indeed ordained civil rulers, but that this system did not belong to a perfect state of Christian society; but that in such a state, excommunication would be the highest punishment, without corporal death. The same ground appears to be taken by some now. It is represented as being unchristian to use physical power to protect one's self; to call in to our defence the authority of the magistrate, and especially to use that authority ourselves.

The Scripture argument is decisive as to the propriety of using physical force in the primitive form of government, I mean the paternal. The word of God is explicit on this point, "Withhold not correction from the child; for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell." Patriarchal government succeeded to paternal; and was indeed paternal in its character; and the paternal government gradually extended to patriarchal, and so on to more public authority. It is not the son or daughter only who is to be corrected, but the child. By the correct use of restraints, of punishments and of the rod, the moral, spiritual and eternal welfare of the young is, then, according to divine wisdom to be sought. Indeed the rod is recommended by divine wisdom for older offenders. "A whip for the horse, a bridle for the ass, and a rod for the fool's back." For the same reason that you would *whip* a horse, and not *reason* with him, you would *punish* the fool, instead of *arguing*, or *expostulating* with him. The fool here intended is not the person destitute of natural understanding, but the transgressor, whose mind and conscience is defiled, who knows not shame, nor regards remonstrance, nor listens to reason. There are many such persons; and to restrain them, government exists among men, laws are enacted and are enforced by power, and punishments are inflicted. Imperfect as professing Christians are, they too need to be governed in this way.

God established civil government among his people Israel; and force was to be used to maintain order, and punishments were enacted. He particularly required that the crime of murder should be punished with death; "Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death; but he shall surely be put to death." "So ye shall not pollute the land wherein ye are; for blood it defileth the land; and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it." This law is of universal application to the human race, for there is nothing to render it peculiar and appropriate to the Hebrews. It accords with the command of God to Noah, "And surely your blood of your lives will I require; at the hand of every beast will I require it; and at the hand of man, at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood by man shall his blood be shed; for in the image of God made he man." This law, in being given to Noah, was given to the whole race of men since his time.

God has highly honored his servants, who have used civil authority, as Joseph, Moses, Samuel, David, Jehoshaphat, Hezekiah, Daniel and Nehemiah. There is no intimation that their exercise of authority was wrong; but they are commended. Indeed magistrates are honored by the title of gods, as eminently imitating God in blessing men by the administration of justice. They are exhorted to do this. "Defend the poor and fatherless; do justice to the afflicted and needy. Deliver the poor and needy; rid them out of the hand of the wicked." God gives rulers as a blessing. "And I will restore thy judges as at the first, and thy counsellors as at the beginning; afterwards thou shalt be called The city of righteousness, the faithful city." He promises to give such rulers to the church in her latter day of glory. "I will also make thy officers peace, and thine exactors righteousness."

The same doctrine which the Old Testament teaches respecting civil government, is taught by the New Testament also. "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause, pay ye tribute also: for they are God's ministers, attending continually upon this very thing."

Are we justified then in despising civil rulers, or in contemning their protection? Are we innocent in representing them as criminal and unchristian? The apostle Paul, under divine inspiration, says, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior, who will have all men to be saved, and to come unto the knowledge of the truth." This, according to Augustine, as quoted in Bloomfield, means "*deprecations*, that evil may be averted from rulers; *petitions*, that good may be obtained for them; *occasional intercessions*, that needful graces may be conferred upon them; *thanks*, when they have fulfilled the high functions of their station, by effecting the deliverance of their people from impending danger, or by redressing some grievous and inveterate wrongs, or by diffusing general happiness in the regular and orderly administration of government. By the phrase, 'that we may lead a quiet and peaceable life,' 'does not mean,' says Dr. Bloomfield, 'as some imagine, Let us do this, that we may live free from persecution.' What seems meant is, that the prayers are to be offered up chiefly, and in a *religious* view, with reference to the will of God, by whom the powers that be are ordained; but partly, and in a *political* one, in return for that quietness, which can no otherwise be attained than by good government; and without which, godliness could be ill cultivated."

We cannot thus pray for civil rulers, and at the same time hold civil government antichristian. Indeed they who represent the magistracy as unchristian, seem to involve themselves in the censures of Jude. "Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities." KAPH.

SPECTATOR.

SATURDAY, AUGUST 12, 1837.

We give below the Appeal of Clerical Abolitionists, which appeared in a late Spectator; as the paper containing it is out of print, many are not in possession of it for circulation, and furthermore, as a large extra number of papers are called for, containing the replies to the Appeal and the document from Andover.

APPEAL of Clerical Abolitionists on Anti-Slavery Measures.

MR. PORTER,—Several individuals, who are known in public and in private as friends of the anti-slavery cause, wish to say, through your paper, a few things with regard to some of the recent movements relative to the subject of slavery. We are abolitionists in the strictest sense; and such we purpose to be as long as there is a slave on the face of the earth. We have given our feelings, our influence and our talents, in public and in private, to the cause of immediate and universal emancipation. We regard slavery as a loud crying and exceedingly aggravated sin, under all circumstances, and at all times; and we claim that, like all other sins, it ought to be at once and forever abandoned; and we purpose, with the help of God, to do all that in us lies, at home and abroad, from the pulpit and the press, to hold up this iniquitous system of robbery and wrong, as worthy only of universal and eternal abhorrence; and to call in the name of humanity and God, on all who hold their fellow-men in chains, to desist at once from their iniquitous work. We purpose to do with our might all that our hands or our tongues find to do, to hasten the day when the yoke of the oppressor shall be broken, and the oppressed go free.

But, having given our influence and our efforts, to some extent, to the cause of immediate emancipation, and become, in some sense, identified with it, as we wish still to be, we are not a little grieved at some things, which we see in the movements of some leading abolitionists. Some of these things we will name.

1. We cannot approve *the hasty, unsparing, and almost ferocious denunciation* of a man who happens to come from the south, which we have recently seen in the case of Dr. Bloomfield, rending a man's name into the public prints, and hold him up to universal abhorrence, while neither time nor pains have been taken to ascertain the truth in relation to him, we think altogether unjustifiable. We believe that Rev. Mr. White is not, and never has been, a slaveholder, in any sense of the word, neither is his wife. All that can be said is, that the father of Mrs. White does hold slaves; but we think it visiting the iniquities of the fathers upon the children too soon altogether, to call Mr. White to account at present for the sins of his father-in-law. When Mr. White has taken these slaves or any into his own hands, it will be time enough to hold him responsible for all the sins he does with them. The attempt to tarnish his character with the sin of slave-holding, when he has never been guilty of it, we believe to be decidedly wrong.

2. *Insinuations*, thrown before the world in print, because somebody has happened to *guess* right, or wrong, we believe to be unwarrantable and ill-timed. We allude particularly to the repeatedly published insinuation, that Rev. Mr. Blagden is a slaveholder. We hardly dare trust ourselves to speak of this act of monstrous injustice. If the conductors of the Liberator believe this good gentleman is a slaveholder, and have the proofs in their possession, let them boldly assert it. But to *insinuate* such a thing before the public, while they have no proof of it!! It is a wicked, it is a base thrust at a man's reputation, for which we should be ashamed to lift up our heads as abolitionists, if we failed to rebuke this sin. It may perhaps be said, that Mr. Blagden can easily deny it, if it be not true, and thus put the matter at once to rest." He has doubtless enough to do, without going into a newspaper to repel mere insinuations. The minister of the gospel who should attempt, in this day, to wage a newspaper warfare with every insinuation that might chance to be thrown out against his character, would find but little time for more important duties. For a man and the press, to defend his own character, under any circumstances, is a painful task. And he who deals out *insinuations* against his neighbor, and then calls upon him to clear himself, "cuts about fire-brands, arrows, and death in sport." Whose reputation is safe in the hands of such a man? He may select the purest being on earth as his victim; 'and suppose'—and guess—that he is a thief, or an adulterer,' and throw his guesses before the public, leaving him to prove or to be substantiated facts. Others will think there must be *some* ground for such accusations, and begin to entertain suspicions of the individual. Oh, if there be an act which our souls loathe, it is the attempt to destroy a man's reputation by secret insinuation. And insinuation is the meanest and vilest form of lying. We are grieved to see it resorted to by any one calling himself an abolitionist.

3. We wish to say a word on the subject of *notices*. It has become very common to give notices of various descriptions to ministers of the gospel, in order that they may be publicly read from the pulpit. Every minister in the city receives occasionally some notices which he thinks it improper for him to read. He has a right to be his own judge in such matters. We know of no obligation resting on any minister of the gospel, to make himself a town-crier, or his pulpit a vehicle for public information. Every pastor will of course announce *his own appointments to his own people*, without asking permission of any one; no man or body of men can, with any propriety, *command* him to announce *their* appointments. He has a right, we repeat it, to be his own judge. We believe that clergymen who are abolitionists, claim this right for themselves, and unhesitatingly use it; nor are we yet convinced that they are not ready to concede it to others. We have been accustomed to read anti-slavery notices *in our own pulpits*; and shall continue to do so, when we think it advisable, *and only then*. While we hope to be governed by Christian principles in this, and all other things, we shall pay no regard to the authoritative mandates of men.

We regret exceedingly the apparent tone of *demand*, with which the Liberator has urged the reading of anti-slavery notices. There are other ways by which information may be communicated, which, to say the least, are quite as orderly and decent as those that are frequently resorted to by certain individuals. We do not wish, therefore, to be identified with those who have raised an outcry against some clergymen, because they decline reading notices of anti-slavery meetings. We should indeed rejoice, if these brethren felt it to be their duty to do everything in their power to help forward the cause of immediate emancipation. We believe it to be a cause founded in righteousness and truth, and we say, with our whole hearts, God speed it to its full consummation. But we wish to see the cause move onward by the propelling force of truth and argument, and not by a spirit of dictation. We are opposed to the press-gang system of doing things as much as we are to gag-law. We wish simply to pour light on the understanding, and love into the hearts of men, and in this way to move them to exert their influence in behalf of oppressed humanity. We should be exceedingly unwilling to employ slave-labor in carrying forward the work of emancipation; and hence do not wish to see those who are not yet ready to lend us their aid, scourged and driven to the work. A pouring forth of light, with the meekness of Christ and the patience of hope, will, in our humble opinion, do the work much better and with far greater despatch, than any measures which look like a spirit of dictation.

The above remarks apply more particularly to the conduct of ministers, *while exercising their rights in their own pulpits*. But what course ought an abolitionist to pursue, when in the pulpit of his brother clergyman? What is it known to him that that brother whose pulpit he occupies does not read anti-slavery notices himself, nor wish them to be read by others, should be put to no regard to his rights? It may be said, that such a brother gives up his rights. It may be said that, 'he assumes the authority, when in the pulpit of an abolitionist, to throw away anti-slavery notices, although he is aware that it is the minister's wish that they should be read.' True; but this does not touch the question. Is it *right* for one minister of the gospel to go into another's pulpit and *there* take the liberty to do what he knows the presiding pastor disapproves? We say, No. But, it may be objected, what if a large portion of the congregation are abolitionists? It matters not. There is a *proper* way of dealing with a pastor, with whose course the people are dissatisfied; but *so long as he retains his office*, it is not for another clergyman to trample upon the rights appertaining to that office. *We* shall read no notices whatever *in a brother's pulpit*, against *his* will. In our own desks we shall consult our own judgment.

4. We love the cause of Foreign and Home Missions; we love the Tract and Bible and Education societies; and we love them none the less, because our feelings are interested for our brethren in bondage. These objects of benevolence have our liveliest sympathies, our earnest prayers, and our ready contributions. We wish to see all these things done, and the work of emancipation not left undone. In truth, one of the greatest of all reasons why we wish the immediate abolition of slavery is, that we regard it as one of the most direct and powerful hindrances to the advancement of the Redeemer's kingdom. All his kingdom we love; and because we believe that those several associations contribute to its increase and prosperity, we cannot sympathize with those who would withhold their prayers and aid from them, and if they may be, under the influence of this spirit of emancipation. We wish to see the hearts of Christians sufficiently large to embrace all these objects together. They all aim at one and the same great and glorious result—the universal triumph of Christ. We wish to see the work of salvation speed onward, and would therefore throw slavery into the sea as a tremendous mass, greatly hindering its progress; but we have no idea of striking sail and lying by, our canvass shivering in the wind, while we accomplish this work; in that case, it must be a late day before we could hope to see the end of the voyage. But because our bark sinks deep, we would call on all, while she is under way, laboring onward through the waves, to lend a hand, that we may lighten her as soon as possible, and increase the rate of her progress towards the long desired haven.

We wish to say, therefore, that for a full, faithful, fearless, and uncompromising declaration of the truth, and the whole truth, on the subject of slavery, we are always ready. We are willing to identify ourselves with the cause of the oppressed, and to do for them as we, in like circumstances, should wish them to do for us. But as to this attack on individual character, this denunciation, insinuation, &c.,—this tone of demand upon others to surrender up their rights—this abandonment of highly important objects—we say unhesitatingly, decidedly, that we wholly disapprove of such measures, and *must forever* disapprove of them.

5. Our feelings are often exceedingly pained by the *abuse* which is heaped upon ministers of the gospel, and other excellent Christians, who do not feel prepared to enter fully into the views of anti-slavery societies. It is no evidence we were all slumbering together over this subject. Though abolitionists feel confident that they have taken the right ground, and that those who do not stand with them are in the wrong, it certainly does not become them to speak of well-educated piety and great worth of character, hypocrites, and knaves, because they do not just now see eye to eye with those who have had most to do in the cause of anti-slavery. The time is very fully in our power to say, that we are not abolitionists; nor are we conscious that we were *then* either hypocrites or knaves. We have no *sympathy* with those who make such indiscriminate and severe epithets. We condemn their conduct. These are to us *offence* to individuals *and are great hindrances to our work*.

These, and things of like nature, prevent many worthy men from appearing in favor of immediate emancipation. *We know this to be a fact.* Men who have a quick sense of propriety, are not willing to be identified with such movements. Their hearts bleed for the oppressed; but they are beaten off from active exertion in their behalf, by these unjustifiable measures. They suppose that the great body of abolitionists approve of these things, because they *suffer them* in silence. It is moreover to be feared, that, unless a different course is pursued, many who, in times past, have labored much in this cause, will withdraw in despair, and weep in secret places.

(Signed) CHARLES FITCH, *Boston.*
DAVID SANFORD, *Dorchester.*
WM. M. CORNELL, *Quincy.*
JONAS PERKINS, *Weymouth.*
JOS. H. TOWNE, *Boston.*

Reply to Mr Fitch and others.

To the Editor of the Spectator:

Your last paper but one contains an article, signed by Rev. Charles Fitch, and four other reputed anti-slavery ministers, (see preceding column) which it becomes our duty, as editor pro tem, of the Liberator, to notice. We shall confine what we have to say chiefly to the matters of fact involved in the case, as we understand a further reply will be made to the article in question by another individual. (See succeeding columns).

In the first place, we cannot forbear to express our regret, that these ministers, who have taken upon themselves the task of correcting the faults of the Liberator, did not send their communication to the columns of that paper. The Liberator has always been open to all, whether friends or enemies, who wished to comment upon its course. Not one of the signers of the appeal ever insinuated to us, or to any individual connected with the paper, that he was dissatisfied with any thing which has been published in its columns. Was it then proper in these professed friends of the anti-slavery cause to attack the Liberator in the columns of another paper? If men set themselves up as censors of the press, they surely ought not to transgress the laws of common civility, to say nothing of that courtesy which is due to friends laboring in the same cause. Did these gentlemen doubt the readiness of the editor of the Liberator to correct any erroneous statements which he had made? Was it their object to defend Messrs. White and Blagden? The defence ought surely to have been made through the same paper which had injured them.

But we proceed to notice the allegations and insinuations contained in their communication.

1. *The case of Mr. White.*—What authority had Mr. Fitch and his associates for saying that "neither time nor pains had been taken to ascertain the truth in relation to him?" Did either of them take "time or pains" to learn the authority on which we called him a slaveholder? If Mr. Fitch or Mr. Towne had spent but a small portion of time in making inquiries at the proper source, they might have learned that our statement, so far from having been "lastily" made, was not published without extensive and careful inquiry. We were first informed by an opponent of the anti-slavery cause, that Mr. White was an extensive slaveholder, and that he had preached in Park-street and Bowdoin-street churches. We made a memorandum of the statement, with the intention to publish it, if, on inquiry, we should find it to be correct. We then took both "time and pains" to inquire of at least eight or ten individuals, and from every one we received the assurance that he was a slaveholder. Several of these individuals were men who, we supposed, would be very likely to know the truth in the case. It was not without what we considered the best authority that could be obtained, short of legal evidence, that we made the statement. And what is the authority on which the appeal contradicts our statement? Have these men taken "time and pains" to ascertain the truth? "We *believe*," say they, "that Rev. Mr. White is not and never has been a slaveholder." *We* believe he has been and still is a slaveholder, to all intents and purposes. We have been informed on authority which will be satisfactory to us, until Mr. White himself publicly denies the truth of the statement, that ever since his marriage, he has had in his possession one or more slaves. That his father-in-law ever executed deeds of conveyance to him of a slave or slaves, we do not say, but that he has had one or more in his possession, and entirely under his control, and that they have been regarded by himself and his relations as virtually his, we have no doubt. We have conversed within a few days, with a worthy clergyman of this state, who is intimately acquainted with Mr. White, and who says that he has always understood him to be a slaveholder. We have also been informed by a highly respectable citizen of Randolph, Mr. White's native town, that the people of that place, both friends and opponents, have always supposed that he was a slaveholder. We understand also on what we shall consider satisfactory evidence until Mr. White himself denies it, that the people of his parish have given him a quantity of land which is cultivated by SLAVES, and that he is supported in part by the proceeds of their unrequited toil. The statement that he is a slaveholder, moreover, is not by any means new. We are informed that he has been spoken of as such repeatedly in the newspapers within a few years, and we are not aware that the statement has ever been contradicted by himself or his friends.

Whether his conduct in the General Assembly affords evidence that he is a slaveholder, let the following extract from one of his speeches made at the last meeting of that body, show:

"If the General Assembly have a right to assume the powers asserted in the resolutions now on the table, they may say that my presbytery shall not hold slaves. Let them do that, sir, and their authority will be disregarded. Yes, sir, let them do it,—and, my word for it, they will find they have PRESBYTERIANS to deal with. No, sir,—my presbytery will never—no, NEVER GIVE UP THEIR RIGHT TO HOLD SLAVES to this Assembly, nor to any other Assembly than the 'general assembly of the first born in heaven.'"

The person who uttered this speech is admitted to the orthodox pulpits in Boston, and the Rev. Mr. Fitch and his associates (professed abolitionists!) would have us consider him an abused man, because he has been represented to be a slaveholder!

But the signers of the Appeal complain of the *manner* in which Mr. White's name was dragged into the columns of the Liberator. It was, say they "almost *ferocious*." Those who are acquainted with the writings of Rev. Mr. Fitch will be somewhat surprised at such a charge from *such* a source. No man has been more "unsparing" in the application of "hard language" to slaveholders than he. What were the terms in which we spoke of Mr. White, and which Mr. Fitch and his friends consider "almost *ferocious*?" We called him a "man-stealer," a "man-thief," and "a robber of God's perishing poor." Is it necessary for us to show that these terms are legitimately applied to *all* slaveholders? We are justified in their use by these men themselves in the very document now under review; for they tell us that they regard slavery, "under all circumstances and at all times," as an "*iniquitous* system of ROBBERY." If slaveholding is in all cases robbery, it strikes us as a very obvious inference that every slaveholder, whether he be an infidel or a minister, is a robber.

2. *The case of Mr. Blagden.* How did the signers of the Appeal know that we had no better ground for asking whether he was a slaveholder than a mere "guess?" And if they did not know, what right had they to make such an "insinuation?" They tell us that "insinuation is the *meanest* form of *lying*." We will not "trust ourselves to speak" either of the *ferocity* or the *dignity* of the insinuation conveyed in this assertion; but we ask them to apply the sentiment to their own conduct in this case. They "insinuate" that it was nothing more than somebody's "guess" that led us to ask whether Mr. B. was a slaveholder. We ask again, How did they know this? How did Messrs. Fitch and Towne know it, when they had taken "neither time nor pains" to inquire of us? And how did Messrs Sanford, Cornell and Perkins know it, living as they do out of the city, and never having had any communication with us on the subject? And if they did not know it, how came they to state it in what they themselves pronounce "the meanest form of lying?" We hereby inform them, that it was nobody's "guess" that led us to ask the question referred to. We asked it because many individuals, from various circumstances, fully believed that Mr. B. was a slaveholder. The rumor had been current in various quarters for a period of more than six months. Was it not proper in such circumstances to put the question, and call upon Mr. B. to contradict the rumor, if unfounded? But it was "an attempt to destroy his reputation by *falsehood*"! A very gentle charge, truly, and expressed too in very modest and dignified terms! How Mr. Blagden can have had any reason to complain of the question as an attack upon his reputation, we are at a loss to discover, since he maintains that slaveholding is reputable and perfectly consistent, in some cases, with Christian character. But, say the signers of the Appeal, a man "may select the purest being on earth as his victim, and suppose and guess that he is a thief or an adulterer," &c. Suppose "the purest being on earth" was known to advocate the doctrine, that in *certain circumstances* it was *right* to steal and commit adultery, what then? Would he have a right to complain, if people suspected him to be guilty of carrying his own principles into practice? If Mr. Blagden is honest in his belief that slaveholding for "good motives" is *right*, and consistent with Christian character, why should he complain of our question? We believe that the circumstances were such as fully to justify our course; and we are not yet satisfied that Mr. B. is not what rumor says he is, a slaveholder. That we have been disposed to do him full justice, the article in the last Liberator under the head "Rumor. Contradicted," which was written and published before we saw or heard of the Appeal, will conclusively show.

3. *Notices.* The signers of the Appeal complain of "the apparent tone of *demand*, with which the Liberator has urged the reading of anti-slavery notices." If they had quoted the *language* of the Liberator, the readers of the Spectator would have had the means of judging of its propriety or impropriety for themselves.

The complaint rests upon nothing but mere assertion. We have no recollection of having *demanded* the reading of anti-slavery notices, and we think Mr. Fitch and his friends will not be able to point out any part of our language which will bear such a construction. To all that the signers of the Appeal have said of the *right* of ministers to read notices or to refuse to read them, we fully subscribe. But is their conduct therefore an improper subject of comment? May we not form and express an opinion concerning it? You have a *right* to give or withhold the morsel of bread solicited by a hungry man at your door; but suppose you withhold it under circumstances which make it manifest to every body that you are a hard-hearted man? Will your right to do as you please prohibit your neighbors from forming and expressing an opinion of your conduct? Ministers have indeed the *right* to do as they please; and so have editors. What then is our offence? Why, we have expressed an opinion, honestly entertained, that those ministers who refuse to read notices of meetings when their brethren are to assemble to pray for the slave, and devise measures for his emancipation, betray a criminal want of sympathy for those in bonds, and exhibit a spirit which is not only inconsistent with the duties of their station, but unworthy the character of high minded and honorable men. If they were possessed of ordinary magnanimity and were not actuated by the most bitter hostility to the cause of emancipation, they would never refuse to read such notices. They would say, 'This is an important subject, it ought to be discussed; and although we do not approve all the measures of our brethren, we will not refuse to do an act of kindness for them which is demanded by the rules of common civility and courtesy.' Where is the abolitionist that would refuse to read a notice of a colonization meeting? If there is such an one, he is unworthy to bear the name; and if he can be pointed out to us, we promise to administer reproof as plainly to him as we have done to any of our opponents. We repeat, that we fully concede to ministers the *right* to act just as foolishly and wickedly in relation to this matter as they please; but we wish them to understand that we shall always claim the right to express freely our opinion of their conduct. Mr. Fitch and his associates have a *right*, when they go into the pulpits of pro-slavery ministers, to turn their backs upon the slave—to give up their own professed principles, and act for the time being upon those of their opponents, if they please; but we shall not shrink from expressing our opinion, that in so doing they show themselves recreant to the principles of abolitionism and the claims of suffering humanity, and make it manifest that the ties which bind them to their pro-slavery brethren in the ministry are stronger than those which bind them to the slave. They ought to say, 'If we cannot preach in the pulpits of our brethren without descending to the paltry measure of refusing to read notices of anti-slavery meetings, we scorn to enter them.' Such a course would ensure the approbation of high-minded and honorable men every where. Their pro-slavery brethren would respect them for their firm adherence to principle, while they would not fail to despise their subserviency in pursuing the opposite course.

We leave the other parts of this manifesto, which will no doubt furnish an occasion of joy to the opponents of abolitionism every where, while it cannot fail to grieve every true friend of our righteous cause, to be answered by another individual, who is better qualified than ourselves to do justice to the subject. We have spoken, as it was our duty to do, in self-defence. We regret that our brethren have placed themselves in such an attitude before the public. They cannot fail to see that they have inflicted a deep wound upon the cause which they profess to love.

EDITOR PRO TEM. OF THE LIBERATOR.

Boston, Aug. 7, 1837.

To Messrs. FITCH, SANFORD, CORNELL, PERKINS, *and* TOWNE:

BRETHREN,—Your recent Appeal has not only surprised and grieved me, but imposed on me a task, from which I would gladly have been exempt. Opposition from avowed opponents is to be expected; and to contend with and meet it is comparatively easy and pleasant. But it is far otherwise when one's familiar friend lifts up his heel against him. In such case, the task of resistance is difficult, trying and unwelcome, and one's heart instinctively shrinks from it, or is ready to die within him as he undertakes it. Difficult, trying and unwelcome as it may be, however, there are cases in which it must be done, and in which silence would be treachery and guilt. Such, in my judgment, is the present case; and therefore much as I might desire exemption, I feel myself constrained to the task I have undertaken.

It is true your appeal is addressed to no *one* and to no *number* of individuals particularly; nor does it profess to speak of the doings of any one or any particular number of such individuals. It is merely a protest against the "movements of *some* leading abolitionists," leaving it for every one to guess who and how many, whether two or twenty, are included in the censure. This to be sure, for men who "have no *sympathy* with those who make an indiscriminate use of" severe "epithets," is rather an indefinite and indiscriminate censure; and as I am not conscious of guilt in the particular matters charged, nor of being particularly worthy of the character of a leader among abolitionists, I may be going on a fool's errand, in volunteering a defence. If so, I can only say that the indefiniteness of the censure must be my apology, and that the fact that I now occupy the position of general agent of the Mass. A. S. Society, seems to render it my appropriate duty to undertake the defence. Meanwhile, I beg you, in any subsequent communications you may have occasion to make to the public, to *specify persons and things*. If you mean me, say so. If you mean Mr. Garrison, say so. If you mean some body else, say so, and give us the name. Do not crowd innocent and guilty together under the broad and indefinite phraseology of "some leading abolitionists." Such generalities, interpreted as they are by our opponents to mean any and every one, as best suits their convenience, "do *injustice* to individuals and *are great hindrances to our work*," and I beg you no more to deal in such "indiscriminate" censure.

And now, brethren, in entering on an examination of your Appeal, let me say, that I exceedingly regret, that our opponents have found in you champions for the preferment of charges and the defence of positions, which should have been preferred and defended by themselves, and which seem to me unfounded and unsound. "Divide and conquer" is an old and a successful policy, I know, but surely abolitionists have, or ought to have enough to do, to fight their own battles, without volunteering to fight the battles of their enemies, and giving them occasion to exult in their defence. If however, in the particular matters in question, you and our enemies are *agreed*, much as I am grieved at the fact, and at the position in which it places you, and positive as I am of your error in the case, yet be assured I sincerely rejoice that you have spoken out. I could have wished indeed, that in the frankness and honesty of Christian brethren, you had at least conferred with "some leading abolitionists" on the particular matters in question, which, with a single exception and in reference to a single point, you have not done; and that before sending forth your *public* protest in the case, you should have tried what virtue there is in private conference and brotherly remonstrance. As it is, however, it is some comfort to know, even in an unpleasant and painful way, what you are and where you stand. And here let me add, that grieved as I should be, to have you, or my others "who, in times past, have labored much in this cause, withdraw in despair, and weep in secret places," yet I, for one, shall not depart from what I believe to be true and right, to keep you. The strength of our cause lies in principle, and not in numbers. Such has ever been the maxim of "leading abolitionists," and that will be regarded by them as a disastrous day, when from a respect of persons or of usages, they allow themselves to depart from a steadfast adherence to truth and right, in order to gain or keep you or any body. You will allow me then, in what I have farther to say, in reference to your extraordinary appeal, to use great plainness of speech, and to tell you all my heart—even my suspicions, (provided I give you the reasons for them,) as well as the things that I know. In the outset then, I have a word to say of,

THE SIGNERS TO THE APPEAL.

Mr. Perkins is understood not to have approved of all that was in it, but to have signed it, simply because, notwithstanding the objectionable things, he approved of it as a whole. As to Mr. Cornell, it is presumed that he would not have signed it, had he not been "known" by somebody, "in public and private as a friend of the anti-slavery cause." I will only say, he was never so known by "some leading abolitionists.'

Of the Appeal itself, the first part is understood to have been written by Mr. Fitch, and the second and larger part, by Mr. Towne; the others signed it, as it was made to their hands, and were dependent on them, I suppose for their information respecting the matters of fact in question—particularly those touching Messrs. Blagden and White.

And now, having disposed of these preliminaries, let me say, that I am happy to have your testimony to certain points of doctrine, which I deem of great importance, and to certain matters of *fact*, which, to my mind, are cheering indications of

PROGRESS IN THE CAUSE OF FREEDOM. They are these:

1. That "slavery under all circumstances, and

at all times, is a loud-crying, and exceedingly aggravated sin," and "ought to be at once and forever abandoned."

2. That it is an "iniquitous system of *robbery* and WRONG" and "worthy only of UNIVERSAL and ETERNAL ABHORRENCE.

3. That it is "one of the most direct and powerful hindrances to the advancement of the Redeemer's kingdom."

4. That "the cause of immediate emancipation is founded in righteousness and truth."

So much for doctrine; and, to show that these doctrines have laid fast hold of the public conscience, I am happy to know, on your testimony, in the fifth place, that to publish a man as a slaveholder, whether he is guilty or innocent, and especially if he is guilty, is "to tarnish his character with the" stain of "sin," and "to hold him up to universal abhorrence." This is as it should be. Slavery is "robbery and wrong," and the slaveholder, be he Christian or infidel, saint or sinner, minister or laymen, is a robber and a wrong-doer of the worst possible character. If he is a gentleman, clothed in silks and broadcloth and living sumptuously on the spoils of his victims, he is a gentleman robber. If he is a learned, intelligent, pious, devoted, praying, godly minister, why then he is a learned, intelligent, pious, devoted, praying, godly, ministerial robber. And his learning, intelligence, piety, &c., so far from changing the nature of his offence or being its mitigation, are its highest possible aggravation. If he were some poor, ignorant being that knew no better, there might be some apology; but when he boasts his intelligence, his piety, and his office, he just glories in his shame. He boasts that which writes him down, "without excuse," and marks him the guiltiest of the guilty. And the only difference between him and other robbers of the same kind is, that in addition to the first robbery, *he* "steals the livery of heaven to serve the devil in," and they do not. Be the man then who or what he may in other respects, if he holds his fellow as property, he is a robber of the worst possible character. He is as much worse than a highway robber as the man himself, purse and all, is of more value than the purse; and he should be regarded and treated accordingly.—His crime is no "domestic" or "personal" affair merely, but a public offence against God and man, and like that of the highway robber and the slavetrader, it ought every where to be a forfeiture of character and standing in society.

And, brethren, be assured it is no small gratification to learn, and on your authority, that even in Boston, to be known as a slaveholder is to have one's character *tarnished*, and to be an object of "*universal abhorrence*;" nay that even the "insinuation" of the thing, is a "thrust at a man's reputation," so fatal that if unfounded it is "wicked" and "base," and is a "sin" of such crimson dye, that you would "be ashamed to lift up your heads as abolitionists if you failed to rebuke it." Obviously, if the bare suspicion of this crime has come to be thus fatal to character, the cause of freedom has made progress; for the time was when it was rather an honor to be the owner of men.

Add to this, that while ministers, as they should have and exercise the right to invite whom they please into their pulpit, the people also, in the exercise of their right to hear whom they please, are coming extensively to the determination that they will not hear the man-stealer; and verily the day seems at hand, when righteousness and freedom shall triumph, and the plunderer of God's poor become an outlaw from the society of honest men, and an object of "universal and eternal abhorrence." "God shall cast upon him and not spare. Men shall clap their hands at him, and shall *hiss* him out of his place." (Job xxvii. 22, 23.)

Things in which we agree. There are some things also in your Appeal, with which I am happy to say *all* the "leading abolitionists" with whom I am acquainted most fully agree. They are as follows:

1. That "to hold a man up to universal abhorrence," whether it be Rev. Mr. White, Wm. Lloyd Garrison, or any one else, "while neither time nor pains have been taken to ascertain the truth in relation to him, is altogether unjustifiable;" and that an "attempt to tarnish his character with the sin of slaveholding," or that of "hasty unsparing and almost ferocious denunciation," or that of "the meanest and vilest form of lying," "when he has never been guilty of it," is "decidedly wrong," and that no man's "reputation is safe in the hands" of men who do such things.

2. That "*insinuations*, thrown before the world in print, because somebody happened to *guess* that all was not right, cannot be justified," whether they have reference to the sin of slaveholding or to that of insinuation itself. "To insinuate" that somebody else has insinuated, "while they have no proof of it," and "neither time nor pains have been taken to ascertain the truth" in the case, is itself "insinuation," and involves its author in all the severities of his own condemnation, even that of a "wicked" and "base thrust at a man's reputation," by "the meanest and vilest form of lying;" and it ought, most surely, to set him to "*loath*"-ing himself! Thou that teachest another should not insinuate, dost thou insinuate?

3. That "a pouring forth of light with the meekness of Christ, and the patience of hope" is the true way to advance any and every good cause, and that "men of acknowledged piety and great worth of character" should by no means be called "hypocrites and knaves, because they do not just *now* see eye to eye with those who have most to do" with the particular cause in question. By no means. Fair trial should be made and fair opportunity given. Light should be poured forth on the right hand and on the left, and be made to blaze on their vision with the clearness of the noon-day sun. If they welcome it, well; then do they prove themselves "*children of the light*," and their acknowledged to be their real character. If, however, in the spirit of certain men of old, they say "thou wert altogether born in sin and dost thou teach us?" or in that of others, "can any good come out of Nazareth?" or "is not this the carpenter's son?", and for these or any *other* reasons, turn their back and shut their eyes upon the light, and, like owls and bats, hide away, and grope and slumber on at noon-day, and that too after years of unwearied effort to enlighten them, then indeed do they prove themselves, "children of the night," and their acknowledged, not to be their real character; and if, in "the meekness of Christ," we may not call them "hypocrites," "vipers," &c., because they "do not just *now* see eye to eye," we may at least declare that, because they "do not just" *then*, after years of resistance and rejection of the light, "see eye to eye," "*this* is" their "condemnation, that light has come into the world," and that they "have loved darkness rather than light, because," on this particular subject at least, "their deeds are evil," and they, whatever their protestations to the contrary, are after all PRO-SLAVERY MEN!

4. That "abuse" should not be "heaped upon ministers of the gospel and other excellent Christians," because "they do not feel prepared to enter *fully* into the efforts of anti-slavery societies."

5. That "a spirit of domineering"—"the press-gang system"—"slave labor"—"scourging and lashing," and attempts to coerce" are not the weapons of a Christian warfare.

6. That the right of judgment in the matter of giving notices rests with the minister. "He has a right" and I would add, it is his duty, "to be his *own* judge" as to what he will, and what he will not read.

7. That "no man or body of men can, with any propriety, *command* him to announce *their* appointments."

8. That "no regard" should be paid, by him or any body else, "to the authoritative mandates of men," be they laymen, "leading abolitionists," or clergymen; but that all men should be governed, "in all things, by Christian *principles*."

9. That "when in the pulpit of his brother clergyman," he should never be guilty of paying "no regard to his rights," much less that he should ever "trample" upon them.

On all these points, I think we are most fully agreed. I know not the "leading" abolitionists that would not assent to them most heartily. There is no dispute here. But alas, when I look again, I am astonished and grieved at what I see. Why, brethren, what do I find? Christian brethren and Christian ministers charging their brother Christians, and, as I suppose "some leading abolitionists" was meant to include some ministers, their brethren in the ministry, with "hasty, unsparing and almost ferocious denunciation;" with holding men up to "universal abhorrence," and an "attempt to tarnish" their "character," with the stain of sins of which they were "never guilty," while "neither time nor pains have been taken to ascertain the truth;" with "insinuations" on the strength only of somebody's "guess," and without "proof;" with "wicked" and "base thrusts at a man's reputation;" with "monstrous injustice" and the commission of a "sin" that you would be "ashamed" not to rebuke; with "the attempt to destroy a man's reputation by falsehood," yea even by "the meanest and vilest form of lying;" with attempts, not "as orderly" or "decent," as they might be, to make the minister "a town-crier" and "command him" to do their bidding; with "a spirit of domineering," a "tone of demand," the raising of "an outcry," the application of "slave-labor" and "the press-gang system;" with scourging and lashing men to the work, and the adoption of "measures which look like an attempt to coerce;" with a wish to have ministers "pay no regard" to a brother minister's "rights," when in his pulpit; with a "tone of demand upon others to surrender up their rights;" with "the abandonment of highly important objects," that they may bestow *all* upon the specific object of emancipation;" and with the heaping of "abuse upon ministers of the gospel and other excellent Christians," by an "indiscriminate use" of severe "epithets." Truly here is a sad list of offences; and to charge them on any man, much more on any body of men indiscriminately, is no light matter. One of your number, did, it is true, some weeks ago, have some conversation with me on the general topic of "abuse;" but with that exception, and in relation to the other topics which constitute the burden of your protest, not one of you is remembered to have ever said aught in the way of private remonstrance, to any of the individuals implicated in the particular matters named. And now I put it to your consciences to say, whether it be fair, or manly, or Christian, to write Christian brethren, and brethren in the ministry, down before the public, as denunciators, insinuators, domineerers, slave-drivers, liars, &c., "while neither time nor pains have been taken," to try the virtue of affectionate and private remonstrance, nor even "to ascertain the truth" in the case? As you have however seen fit to do so, ("in the meekness of Christ and the patience of hope" I presume,) allow me to say, that if these charges are true, and "some leading abolitionists" are what you represent them, you have indeed done well in exposing their misdeeds, and should by all means complete the work you have begun, by abjuring them altogether. What! will you company with denunciators and insinuators and liars of the "meanest and vilest kind?" If however your charges are *untrue*, then have you done great "injustice to individuals," and to the cause of the slave, and your Appeal is really little else than one continued tissue of "hasty, unsparing and almost ferocious denunciation" and "insinuation," and should by all means have been so entitled. Under these circumstances therefore, I am obliged, however reluctantly, to call your attention to

Some things that are not true. And,

1. It is not true that "leading abolitionists" are infallible, or that they claim to be so. On the contrary, they are deeply conscious of their fallibility, and are therefore ever ready to make reparation of injury done and correction of error committed. Even recently, in the case of Mr. Blagden, as soon as they had any contradiction as well founded and direct as the rumor, they promptly published it. They did it too before they knew aught of your Appeal. And had you asked it, the Appeal itself would have been cheerfully inserted in the paper, in which the bad things it was intended to correct made their appearance, instead of being sent to another paper and another class of readers, who with some exceptions, were unqualified to judge of the correctness or incorrectness of your censure.

2. It is not true "that neither time nor pains" were "taken to ascertain the truth in relation" to Mr. White. Time and pains were taken to be assured of the "truth" in the case, (see Reply of Editor pro tem. of Liberator,) and had you taken the "time" or the "pains" to make a single inquiry, you might have known it.

3. It is not true that an "attempt" was made "to tarnish his character" with a sin of which he was "never guilty." There was and still is, (see the Reply, &c.) the most undoubted evidence of his guilt. It is an evidence unquestionable, that on his return to the south one season, he wrote back to his brother, now in Randolph, giving an account of the misconduct of his slaves, (or slaves that he called his,) and of the punishment that he inflicted on his house servant, a woman (!) for her misconduct, and that that brother, on a subsequent occasion, told Mr. White, that it was his treatment of that woman which made him, what he now is, an abolitionist.

4. It is not true therefore, that any one has been guilty of "hasty, unsparing, and almost ferocious denunciation," in this case. All that was done, was, on good authority for the fact, to call a clerical slaveholder, "a clerical man-thief and robber;" and when good brother Fitch, who penned this part of the Appeal, takes back and repents of what he said, July 4th 1836, (Address, p. 21, 22,) viz. that "he who strips another of his rights, or withholds them from him, is a thief and a robber; *the worst thief and the worst robber upon which the sun has ever shone since God hung it in the heavens*;" when he takes back his declaration, that slaveholders are "like *wolves* ravening the prey, to shed blood and to destroy souls, to get dishonest gain; and that the prophets have daubed them with untempered mortar, seeing vanity and divining *lies* unto them;" when he recalls the outcry "come on, one and all, let us raise the trump of truth, and blow a resurrection blast above [the slaveholder's dead conscience] that shall call it forth from its dust, to take up its whip of scorpions, and SCOURGE the guilty men into obedience to the command of God;" and when he stops praying "for a voice like a volcano: and for words that would SCORCH and BURN like drops of MELTED LAVA, that he may THUNDER the guilt of the slaveholder in his ears, and talk to him in language which he would FEEL!" (See Slaveholding weighed in the Balance, pp. 23, 34, 36,)—when he does any or all of these things, it will then be in time for him to denounce the application of his own "denunciations." And if the complaint is that they have been applied to the innocent and not to the guilty, the reply is, let that fact be proved and the evidence of guilt be done away, and all suitable amends will be promptly and cheerfully made.

5. It is not true, that "insinuations" were "thrown before the world" in respect to Mr. Blagden, "because somebody happened to *guess* that all was not right." The truth is that the rumor had been in circulation for months, and had come to the ears of thousands, and all this "time" no notice had been taken of it "in print"—no "insinuations" had been made, no inquiries put. It was mere unauthenticated rumor, and as such, "the conductors of the Liberator," did not feel authorized even to propound inquiry. A few weeks since, a clergyman of respectability and undoubted veracity, when something was incidentally said upon the subject, stated that he had it from a lady, whose informant had it from Mr. Blagden himself, that with the patrimonial estate, he had inherited, in whole or in part, the slave woman that nursed him. On the strength of the rumor thus confirmed and authenticated, and without "insinuation" or "lying," the inquiry was made whether he was or was not a slaveholder. Had the rumor been confined to a few, a public inquiry might have been spared, but extended as it was to hundreds and thousands, it was but fair to give an opportunity, if it could be done, for its explicit contradiction, and if it could not be done, to let Mr. B. bear the responsibility of his crime. And why should he not? He maintains, and has so assured me, not that our measures are the only things that prevents his being "identified" with us, but that our fundamental principle, that slaveholding "under all circumstances and at all times is sin," is wrong, and that under some circumstances slaveholding is right and justifiable. Why then should he shrink from reducing his *principles* to *practice*? and why should you regard it as casting "about firebrands, arrows and death," and as a "wicked and base thrust at his reputation," for a man to ask whether he *practises* what he *preaches*? Is it true, that he is ashamed or afraid to do so; and that he feels himself aggrieved and his character assailed by the least intimation that he has done it? And have he and Mr. White come to you, in the bitterness of grief and the extremity of distress, and begged a defence at your hands? Or have you run before you were sent in the matter, and volunteered a defence, without even knowing whether they would thank you for it, or indeed would not consider it as grave an impeachment of their character, as the charge itself? Be this as it may, let me add, that for myself, I took an early opportunity to make personal inquiry of Mr. B. on the subject, and was answered, on condition that I should not make use of the answer, though if I had been permitted to do it, it might, perhaps, have removed some difficulties and "satisfied" some doubts.

6. It is not true, that "leading abolitionists" do or "would withhold their *prayers* and *aid* from" the mission, bible, tract, and other kindred causes, "that they may bestow *all* upon the specific object of emancipation." As to "prayer," all share it alike. And as to "aid," the only claim ever urged and the only appeal ever put forth, are the very ones now put forth and urged by the A. B. C. F. Missions, viz. that special necessities constitute a ground for special claims, and that those on whom the responsibility of the enterprise mainly and specially rests, should therefore for the time being, turn their aid *mainly* into that channel. I know not the abolitionist, leading or otherwise, who asks or ever has asked, that "*all* prayer," or "*aid*" even should be turned into the abolition channel, to "the *abandonment*" of other "important objects." Nor can I even "*guess*" on what ground you venture this *unqualified* and *sweeping* charge, against your brethren.

7. It is not true that "leading abolitionists" have demanded that ministers "surrender up their rights," or "trample" on the rights of their brethren. They have only asked that ministers should not trample on their people's rights on the one hand, nor "surrender up their" own "rights," to ministerial usage on the other. And when, on these subjects, there has been a difference of opinion, they have only asked, what they have cheerfully given, the right to express their opinion, and by a trial of strength in the field of discussion, to see who has the best of the argument.

8. Nor is it true, that in urging this or any other part of their warfare, they have put on the "tone of demand," or "the spirit of domineering," or "scourged and lashed men to the work," or sought to carry their points by "the press-gang system" and "attempts to coerce." They have only claimed and exercised the liberty of plain dealing, without respect of persons or things,—the liberty claimed by yourselves of "a full, faithful, fearless, and *uncompromising* declaration of the truth, and the whole truth." In so doing they have doubtless sometimes erred. But with all their errors to characterize their course, as you have done above, and that too, when they have even held themselves ready, on due authority, to make correction of error and reparation of injury, is, I will not say "insinuation" or "lying," but is, I must say, an ungenerous and injurious censure of brethren.

And here permit me, as it may serve somewhat to explain your feelings on these particular topics, to remind you of a fact in the experience of mind. It is this, that when a man holds back from the discharge of a duty to which his conscience, as well as those around is continually urging him, he feels as if somebody was continually *pushing* and *forcing* him along. Whisper *guilt*, in respect to the matter, suddenly in his ear, and he feels almost as if you had struck him. Let him understand deliberately that you think he ought to do it, and however he may defend his course and try to reconcile it with conscience, yet there is a something within that makes him feel as if somebody was *pushing* and *forcing* him on, and he vainly imagines it is you, when after all, it is only the somebody within him, responding to your opinion. And now, brother Towne as this part of the protest was written by yourself, and is doubtless specially expressive of your feelings, you will allow me to say, that I fear such is precisely your condition. Since your reception and acceptance of the call to the Salem street church, you have carefully kept aloof from anti-slavery meetings. At the New England Convention in May, which continued its sessions through four successive days, although specially invited to it, no voice was heard from you in behalf of the suffering and the dumb. It is not known indeed that you were present at any of the meetings. Throughout, your policy from the time specified, has been almost if not entirely that of silence and withdrawal, as to any public advocacy of the cause and any public identification with the friends of the oppressed. You have attempted, I know, to justify this course, and have probably persuaded yourself of its consistency with duty. Yet you are aware that some "leading abolitionists" condemn it. You remember your own liability to err. You take up the Bible. It is hard work to make it read, "Open thy mouth, judge righteously, and plead the cause of the poor and needy,"—*except*, when under a call to some church; "By their fruits shall ye know them"—except, &c.! Somehow, with the Bible open before it, conscience will not be exactly satisfied with silence under such circumstances, and you find yourself, ere you are aware of it, put upon argument in self-defence, and feel as if somebody was contending with, and *forcing* you along. Take care, brother! Don't mistake "some leading abolitionists" for the somebody within, responding to their opinion, and urging you to duty.

Notices.—Obligation to read them.

And now, brethren, I am entering upon topics that are vital, not merely to the cause of abolition, but to that of freedom generally, civil and religious; and it is with the deepest regret that I find you defending positions so untenable in their character, so pernicious in their tendencies, and so disastrous, if unresisted, in their results. Their discussion however can do no harm. I trust, indeed, it will rather do good, and will serve to lead us all to a better understanding and a more scrupulous regard for each other's rights. Let me call your attention then,

1. To the "obligation" resting on you and every minister to read notices of anti-slavery meetings. Some of these are notices of lectures and meetings for public discussion, and are of course, an invitation to the congregation generally to attend. Others are simply notices of the meetings of some anti-slavery society for the transaction of business. These of course, are only an invitation to particular individuals, and their reading is requested merely to advertise persons, whose convictions on the subject are already settled, of the time and place at which they are to meet for the discharge of what they consider a *solemn and religious duty*. But whether the object be the one or the other, the affording of facilities for a discharge of conscientious duty or something more, and whether the reading be desired as a matter of obligation and duty, or merely as one of common civility and Christian courtesy, in either and in both cases, they are grouped together as "anti-slavery notices," and refused a reading by a portion of the ministry in Boston and vicinity. And with reference to this conduct, I find you, not only severely censuring those who, presume to question or condemn it but justifying and upholding those who are guilty of it. You hardly *intimate* even that it is their duty to read such notices, much less urge them to it, and censure them for a refusal. You "should indeed rejoice if they felt it to be their duty to do every thing in their power to help forward the cause of immediate emancipation," but if, on the contrary, they refuse to read notices, and "do every thing" else "in their power" to retard it, not a word of rebuke have they from you. They may turn their back and shut their ear to the cry of the oppressed and oppose abolitionists to their hearts' content, and they are only "men who have a quick sense of propriety"—"their hearts bleed for the oppressed," and after all it is only "because they do not just *now* see eye to eye with us!" The storm of censure is all heaped upon those who dare to question or condemn their course, while they receive at your hands nothing but apology, excuse, and justification!

You "know of no obligation resting on any minister to make himself a town-crier or his pulpit a vehicle for public information. He has a right to be his own judge in such matters;"—(as if that absolved him from responsibility for the *abuse* of his right;) "no man or body of men can *command* him to announce their appointments;" and as for ourselves, "*we* shall consult our own judgment; *we* shall pay no regard to the authoritative mandates of men," and shall give such notices when *we think it advisable, and only then!* Really brethren, this style of talking does not seem to savor much of "the meekness of Christ," or "the patience of hope." As you have however declared that you "know of no obligation resting on any minister" to read notices in question, and have even spoken of your reading of them in your own pulpits, not as a matter of obligation, but only something you "have been *accustomed*" to do; and as in all this you have done what you could to relieve our opponents of responsibility and acquit them of guilt in the case, it is important to examine the question, with carefulness and prayer. And if, in so doing, you should be satisfied of your error, I hope that no threats of ministerial exclusion or ecclesiastical censure, and no ties of clerical association or personal friendship, will prevent its prompt confession and renunciation.

If then you put the matter on the ground of *expediency* simply, as a matter not involving principle, but purely one of convenience, to be done or not as shall seem "advisable," then I insist

1. That every minister is *bound in courtesy* to read such notices. Why should he not? Does he assert for himself, the right of private judgment on all questions of truth and duty? Does he deny, utterly and forever, the right of any man or set of men to think for him and lord it over his conscience? Does he stand in stout resistance to any invasion, in reference to himself, of the apostolic injunction, "prove all things, hold fast that which is good?" Does he protest against any and every thing of this kind, come it from church or state, as an invasion of his civil or ecclesiastical rights, and as being itself civil or ecclesiastical despotism? And yet will he not accord the same right to others' even the humblest and wickedest of his flock? What! is he *afraid* to have men "prove all things?" Dare he not *trust others* with the same rights he claims for himself? Is he the only object of apostolic injunction; the only safe depository of the right of private judgment? Or, according this right to others, is he so dead to apostolic injunction, and so lost to common courtesy, that he will not extend to them, however he and they may differ on the subject in question, the cheap civility of announcing at their request the time and place at which they and others who wish, may meet together, for the obedience of the injunction and the exercise of their right? Shame, shame, on such inconsistency and intolerance! It befits the papist, not the protestant, and is neither manly, generous, nor Christian.

Tell me not, brethren, of the *number* of the notices in question—as if they were so many as to make the minister "a town-crier." It is not their number that constitutes the ground of refusal. Were it so, they would at least be read *occasionally*—whenever it could be done without *too large* a draft on the time of the audience and the strength of the preacher!

I would here recommend those who are afraid of being made "town-criers," or, to use the elegant phrase of one of them, "pack-horses," by being asked the cheap civility of giving a notice, to make a morning meditation of the following.

"Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them: but it shall not be so among you. Whosoever will be chief among *you*, let him be your servant—If I then your Lord and Master, have washed your feet, ye also ought to wash one another's feet." And when these brethren have drank so deeply of "the meekness of Christ" as to be willing to be town-foot-washers to the disciples, I for one, will most cheerfully listen to any complaints they may have to make about town-crier and pack-horse-ship, because they are asked to give a notice!

Tell me not here either of cases of conscience. For by the supposition, the matter is now one of convenience and expedience, to be done or not, as seems "advisable" merely. And if in this aspect of the case, the minister feels that giving the notice would be lending a sanction, in whole or in part, to what he cannot approve, let him say so; let him, if he will, bear his testimony fully against it, and say expressly that he gives no sanction in the case but the reverse, and that he reads the notice only as a matter of courtesy, and by particular request, and thus show him a man, and not a bigot, or a slave.

If however you put this matter on the score of principle, then I maintain,

2. That under existing circumstances, and as a general rule, every minister is under solemn *obligation* to read such notices, (1) as a testimony in defence of the assailed right of discussion, and (2) as a testimony against slavery itself. I speak now with particular reference to his own pulpit; and what I mean by "existing circumstances" &c. will be obvious as I proceed. In his own pulpit, as well as elsewhere, the minister has, in the fullest sense, the right of private judgment. In its exercise, however, he is bound to judge righteous judgment; and if he fails to do so he involves himself in guilt. The possession of the right is not exemption from responsibility in its exercise. I insist then, that in his own pulpit, as elsewhere, the commands of God,—"Love thy neighbor as thyself; cry aloud and spare not; open thy mouth, judge righteously, and plead the cause of the poor and needy," and the claims of a common humanity alike impose an obligation, not only to cry aloud himself on behalf of the oppressed, but to *help others* who are doing the same. He may no more refuse to *help them*, than he may refuse to "cry aloud" himself. The obligation, in each case, is one and the same—viz. an obligation to do all he can for the relief of the oppressed. If he can do something to this end by the reading of anti-slavery notices, then, on two conditions now to be named, he is bound to do it; and if doing it makes him a "town crier" he must be one, and magnify his office too by "crying *aloud* and *sparing not*," or he violates the commands of God. Those conditions are, 1. That the fundamental principles advanced by the advocate of the oppressed, are as a whole true, or that he leaves the door of discussion open in his meetings and gives truth liberty to combat error; and 2. That the the manner of his advocacy is, on the whole, Christian. These conditions existing in each particular case, make the obligation to *help*, according to one's ability, binding and complete.

Nor, in determining whether they do exist, in any case, may we insist on perfection in matter or manner, and make a man, or a set of men, offenders for a word. To do so is straining at gnats and rebuking men who cast out devils in the name of Christ, because they do not do it in our particular way.

Nor where these conditions do *actually* exist, will a man's *conviction* that they do not, absolve him from blame? It is true that as long as his conviction is what it is, he cannot be expected to act contrary to it. His guilt lies, not in acting according to his conviction, but in having such a conviction. With the facts before him, or within his reach, he ought to judge differently. If he does not he is to blame. He has no right to a wrong conviction in the case. And if in accordance with *such* conviction he refuses to read a notice, others are at liberty, if they deem it duty, to controvert that conviction, and to blame him, not indeed for acting on his conviction, but for his conviction itself. Nor is it "raising an outcry" against him to do so. It is but doing what you ought to have done in your Appeal, and what Paul did to Peter, withstanding brethren "to the face, *because they are to be blamed*." (Gal. 2: 11.)

It is true, the simple act of giving a notice seems a trifling affair; and in some aspects and in some circumstances it is so; but under other aspects and in circumstances that make it the adoption or rejection, the approval or disapproval, the sanction or condemnation of great *principles*, it is far otherwise. It is a trifling matter to pay a three-penny tax on tea; but when that act involves or sanctions a great principle—the embryo element of oppression without limit or end—it then becomes a matter of magnitude enough to rouse a nation. Under ordinary circumstances, it was a very indifferent matter whether Daniel prayed twice or three times a day, whether he did it on his knees or standing, mentally or orally, in his chamber or somewhere else, and with his windows open or shut. The mere mode and form were nothing. But when the decree of the king was out, then to vary one iota in the *mode* of prayer, much more in the *matter*, was homage to *imperial usage and denial of his God*, and Daniel accordingly, with "wisdom like unto the wisdom of the gods," went into his chamber, and regardless of the lion's den, prayed "AS he did aforetime." On a certain occasion also, three hundred soldiers in Madagascar, who had cast off idolatry and embraced Christianity, were ordered with the rest of the army to march to another part of the island to quell an insurrection that had broken out. According to national usage, the national idol was to pass in procession before the army, and they were to be sprinkled in holy water in which the idol had been dipped. Not to make the token of homage and allow themselves to be sprinkled as the idol passed along, was to be considered as confederate with the rebels and to doom themselves, for aught they knew, to death. To do it however, though in mere *external act* and not in heart, though from necessity and not from choice, was renunciation of Christianity and *practical* idolatry. And come what might, with wisdom like unto the wisdom of Daniel, they determined not to do it.

External action then however trifling in itself, and however indifferent and unimportant in some aspects and under some circumstances, yet under others which make it the avowal or disavowal, the sanction or condemnation of great principles, is far otherwise. In such case, to do the act is avowal or sanction of the principles, and not to do it, is rejection and condemnation of them. Hence, and with particular reference to such cases, the maxim of common sense and common life, "Actions speak louder than words." Hence too the grand and final test of character of the Savior, "By their fruits shall ye know them;" and with particular reference to cases of the kind in question, "Whoso shall confess me *before men*, &c. but whoso shall deny me *before men*," &c. And this is the rule, and the only one, by which we are at *liberty* to test our own or others' character, and by which Jesus Christ himself will test us at the last day. Desire it as we may, he will not, nor may we allow professions and protestations of the adoption or rejection of great principles to come in and set aside the evidence of action. To do so, is to adopt a standard of judgment and a test of character *unknown to the gospel*. Judgment will proceed at the final day, and ought to do so now, upon the ground that those principles and those only are adopted by the man, which are embodied in the life, as well as welcomed to the heart, and carried with him, at all times and everywhere, as a part of himself, no more to be put off, concealed, or denied, especially on occasions that test him, than the features of his face or his own personal identity. Of all others, it is to action on those occasions and under those circumstances which in themselves constitute a temptation to swerve, that the test applies with most force; and it is to such that it will be applied at the final day with greatest strictness. Here emphatically the decision of truth and God will be that the *act* done or not done, as the case might be, was an avowal and sanction, or a rejection and condemnation of the *principles*, and no protestations to the contrary, however sincere or earnest, will or can be allowed to come in in arrest or reversion of judgment.

What then are the circumstances of the present case? Why the nation is moved. In the providence of God, a great question has been put at issue before the people, and they are being called on for their verdict. In respect to it, there are two and only two sets of great principles; and these however many and various in detail, all have their origin in one of two great leading but opposite principles, one of which is, that slaveholding at all times and under all circumstances is sin; the other, that at some times and under some circumstances it is not sin. Here is the starting point of difference throughout; and it is with reference to the truth or falsity of one or the other of these leading principles, that the whole controversy is to be terminated and the verdict of the people rendered. In the moving of this question, slavery has stepped forth in a variety of forms, and commanded silence; and raised a previous question in respect to the right of discussion itself. The right of discussion is thus assailed, and being so, it is every man's duty to step forth to its defence. And as the assault has been made in immediate connection with the question of abolition, the defence should be made there, and every minister, as well as other man, whatever his views on the main subject, is bound, by reading notices of A. S. meetings, and in every other way in his power, to stand by the right of discussion, until the question is settled, that slavery and every other subject is open to debate, and the right itself is inviolable. And as to the question of slavery itself, now that it is still pending and the nation is moved with reference to it, the obligation is on every man, not only to embrace, but, according to his ability and opportunity, to give his public and private testimony to the truth. If the doctrine that slaveholding at all times and under all circumstances is sin be the truth, he is bound by all the obligations of truth, by the claims of suffering humanity and by the commands of God, to embrace the truth, and having done so, to give his "public and private" testimony to it, and especially to do so, on those occasions and under those circumstances, which go to test him and interdict his testimony.

Reading an anti-slavery notice is one of the ways in which he can and is bound to do this. And especially is he bound to do it if on entering a brother's pulpit he finds a clerical usage interdicting his testimony. The hero of '76, paying the tea tax, abjures his principles and becomes a tory. Daniel, omitting prayer or so varying its mode as to conceal it, in homage to *imperial usage*, abjures his principles and denies his God. The believers in Madagascar, sprinkled with holy water in homage to *national usage*, abjure Christianity and deny their Master. The abolitionist minister that puts off his personal identity on stepping into a brother's pulpit, and in homage to *clerical usage*, refuses to read an anti-slavery notice, abjures his principles, becomes for the time being an anti-abolitionist, makes his brother's censure of abolition principles and measures his own, and gives his testimony against the slave. Say what he will, this of all others is the place, where actions speak, and speak louder than words, and where if the man do not *act* himself, he denies himself and abjures his principles, far more effectually, than if he did not *preach* himself.

We come now to another part of the subject,

The Duty of a Minister in the Pulpit of his Brother.

To avoid all misunderstanding here, let me say again, 1. That the minister has, in the fullest sense, the right of private judgment on this and every other question of truth and duty; 2. That the opinions and wishes of "a large portion of his congregation," however they should be respected in matters of mere convenience and expediency, are not to be his rule of judgment and action on other subjects; 3. That a disregard of *his* rights by a brother clergyman is no justification for a similar disregard in return; 4. That in or out of his brother's pulpit, he should never disregard his "rights." The only question is what are his rights; and this brings us to the point in dispute—viz.

"*Is it right for one minister of the gospel to go into another's pulpit, and there take the liberty to do WHAT he knows the presiding pastor disapproves? We say, NO.*" Such is your position. True or false, it is at least consistent. There is no blinking of the question. You carry the principle out and take broad ground. That word 'what' means a great deal. It covers EVERYTHING. It takes cognizance of the entire man, and sweeps the whole field of expediency, truth, and duty. There is no element in the man that it does not touch, no question in the field of expediency, truth, or duty that it does not cover. For the time, his entire being must be merged in his brother's. He must avow no opinions, express no sentiments, propound no doctrines, enforce no obligations, offer no prayers, perform no actions, recommend no measures, in reference to any subjects, in a word, do nothing in reference to anything that he knows the presiding pastor disapproves." His exchange of pulpits must be, for the time, an exchange of personal identity itself. In every thing in which they differ, he must *deny* himself and *put on* his brother. He may do what he pleases at home. There he is himself, knowing no rule of action but the will of God, no rule of faith and practice but His word. But when he passes the threshold of a brother's pulpit, he steps within another and a paramount jurisdiction. He is himself no longer; and now, by whatever rules his brother may regulate himself, be they good or bad, true or false, of God or man, *he* must know no law but *his* good pleasure, and no rule of faith and practice but "*his will!*" No matter if in doing so he is obliged to have as many rules of faith and practice as he has breth-

ren, the moment he passes the threshold he steps within the charmed circle, where, as to him, God's jurisdiction ceases, and a brother's good pleasure vaults into the throne, and in the shape of "HIS WILL," sits as God supreme. That one word "*what*," broad, unqualified, unrestricted as it is, covers the whole ground. He may do *nothing* in reference to *anything* that "he knows the presiding pastor disapproves." Such is the doctrine! To have stated it is its refutation. If you say, you intended the word "what" to have reference only to conduct, such as the reading of notices, &c., and not to preaching, the answer is, there is no such limitation in the text or context. And why should there be? Do not actions speak, and in some cases, "speak louder than words?"

Let us however test it a little farther, and see, whether you will be as consistent in your practice as in your theory. You will "read no notices whatever in *a brother's pulpit*, against *his* will"—why? Because it would be paying "no regard to his rights." Will you then be consistent, and never invite a brother to your pulpit who, by refusing to read such notices as you wish, "pays no regard to your rights?" True, his doing so is no reason why you should do the same in his pulpit. But it is a reason why you should never invite him to yours. Your rights in the case, admitting them to be so, are the rights of the office, and not of you the individual, separate from it. They are yours only by virtue of the office. They begin, as yours, the moment that the office begins, and end the moment it ends. Their invasion therefore, whether it be made by you in a brother's pulpit, or by him in yours, is in each case an invasion of the rights of the *office*. It matters not in whose person or in whose pulpit it is done. The offence is in either case the same, *an invasion of the rights of the office*. Now will you invite a brother to your pulpit, who "pays no regard to your rights" in this matter, and so invite and encourage, and become accessory before the fact to an invasion of the "rights" of the pastoral office? How dare you?

To invite or to allow the commission of the crime in your own pulpit is tantamount to its commission in your brother's. You have no more right to allow its commission in yours than you have to commit it yourself in his. You have no alternative then but to insist on his coming to your pulpit on the same condition upon which you enter his, viz. compliance with your will, or to refuse him entrance. If you adopt the rule at all, it must be adopted as a rule to work both ways. Will you do it!

Again; let us see what havoc your doctrine on this point makes with your doctrine on other points. You "hope to be governed by Christian *principles* in this and all other things,"—except "in a brother's pulpit." You "shall pay no regard to the authoritative mandates of men"—except "in a brother's pulpit." "No man or body of men can, with any propriety, *command* you to announce *their* appointments," except a brother "in his own pulpit." You "have a right" and "you *repeat* it, to be your own judge in such matters"—except "in a brother's pulpit." "For a full, faithful, fearless and uncompromising declaration of the truth, and the whole truth, on the subject of slavery, you are always ready"—except "in a brother's pulpit." And you "are willing to identify yourselves with the cause of the oppressed, and to do for them as you, in like circumstances, should wish men to do for you"—*except* "in a brother's pulpit." There, "his will" must be the circumstance that swallows up all others. So that "principles" or no principles, "propriety" or no propriety, "rights" or no rights, a "declaration of the truth" or no declaration, "identification with the oppressed" or no identification, "HIS WILL," I speak it reverently, is the great I AM, and neither God nor man beside shall make you "do what you know the presiding pastor (Pope?) disapproves!" Really, brethren, it was bad enough for Aaron's rod to eat up the rods of the magicians, but if, like your doctrine, it had gone to eating up itself, it would have left poor Aaron in a sorry plight!

Nor, seriously, does your doctrine make less fearful havoc with the word of God. You enter the pulpit of a slaveholder or an anti-abolitionist. Now let me show you your position in the form of dialogue.

God. "Open thy mouth for the dumb, in the cause of all such as are appointed to destruction—plead the cause of the poor and needy."

Minister. I can't do that, Lord, I am "in a brother's pulpit."

God. "Cry aloud, spare not, lift up thy voice like a trumpet."

Min. I'm "in a brother's pulpit."

God. Slavery is "a tremendous mass, one of the most direct and powerful hindrances to the advancement of the Redeemer's kingdom;" therefore, "Cast ye up, cast ye up, *prepare the way*, take up the *stumbling block* out of the way."

Min. I'm "in a brother's pulpit."

God. And "is it time for you, O ye, to dwell in your ceiled houses, and *this* house lie waste? Now therefore thus saith the Lord of hosts, consider your ways."

Min. I'm "in a brother's pulpit."

God. "Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, he that showed mercy on him—go and do thou likewise."

Min. I'm "in a brother's pulpit."

God. "Feed then the flock of the slaughter," and "execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my *fury* go out like *fire* and *burn that none can quench it*, because of the evil of your DOINGS."

Min. Lord, what other "doings" can I have. I'm "in a brother's pulpit." How can I go "against *his* will," and dare to do "what he disapproves?" Brethren, it is no light matter to assert and act upon a doctrine, which, in respect to yourselves, and in turn in respect to every minister, thus legislates God out of the pulpits of his own ambassadors. Why, on such a principle not only may you not pray for objects or in a way that your brother "disapproves,' (the relief of the oppressed or any other,) but you may not even preach "Christ and him crucified," if it be "against *his* will."

I anticipate the reply, 'let him not go then into his brother's pulpit. His fault is, not in complying with his brother's will while there, but in consenting to go, when he knows that "will" will demand something at his hands, which he cannot conscientiously do, or omit to do.' No, brethren, this does not meet the difficulty at all. The difficulty lies in the usage itself. What is the "*right*" asserted in your doctrine? Not that your brother has the right of private judgment on all questions of truth and duty, so far as himself is concerned. That is admitted. Not that, in the exercise of that right, it is his to invite or not invite whom he pleases to his pulpit. That is admitted. But more, that within the limits of his pulpit he may make his judgment his brother's. It is, that in God's creation there is a place, where one man, by virtue of *his* right of private judgment, may take that right from another, and make his will that other's supreme and absolute law. In other terms, that there is a place in the universe of being, in which one man may divest another (and if another, himself) of his personal responsibility to God, and from which, for the time, "his will" may fence out God's will, as that other's law of action. Now this I utterly deny. The right of private judgment is yours, mine, every man's. It is as much and as sacredly one man's as it is another's. It is a part of our moral being, a constituent element in moral agency, and no more to be taken away, abjured, or put off, than moral agency itself. Go where I will, be where I may, do what I may, this right goes with me, and with it my responsibility to God; and in the wide universe there is no moment of time, no inch of space, no act of being, in which I may innocently put off that right, or forego its exercise, or in which my fellow can innocently take it from me. It is not mine to give, nor his to take. And if, by the condition on which he invites me to his pulpit, or any where else, he points me to a place where "his will" is to be supreme, he points me, 1st, to a place where, if I comply, I may not go, and 2nd, asserts a right, at war with the rights of God and man, and which I may in no form or sense admit or sanction, but on the contrary am bound to oppose and resist. If I go into his pulpit and *comply* with the condition, I sanction the right. If I stay out, and yet admit his right to impose the condition, I do the same. In either case, in the one as much as the other, I lend my sanction to the assertion of a right and the establishment of a usage destructive of personal responsibility and at war with the rights of God and man.

The only condition, if condition it can be called, on which I am at liberty to enter his pulpit is, conformity to his will in all things in which, in *my* judgment, not in his, his will conforms to God's. This is the condition of freedom. The other, is not only at war with the rights of God and man, but in its very nature, involves the vital elements of the worst forms of civil and ecclesiastical despotism, that have ever cursed the earth. The command of the Savior, "Go ye into all the world and preach the gospel," &c., is on you, and you are to preach it, not according to another man's judgment of it, but according to your own. To my pulpit, says your orthodox brother, provided you do nothing *I* "disapprove." To my empire, says Nicholas, and to mine, says the emperor of China, provided you do nothing *I* "disapprove." To my domain, says the Pope, provided you do nothing *I* "disapprove." And to my plantation, says the slaveholder, provided you do nothing "against *my* will."* Only make "*his will*" law in each case, and preach the gospel, or do what you please, slaveholders, autocrats, emperors and popes will as promptly throw their arms wide open for your reception, fellowship and protection, as will your brother minister himself. There is no despotism on earth, and can be none, civil or ecclesiastical, to the very bosom of which action on such a principle will not welcome you; and in the midst of which it will not make you feel at home, and leave you unmolested and protected. And why? Because the principle is itself the vital element of all despotism, and action on it is in harmony with them. The principle is the right of one man to make his will, for the time, supreme law for another. It is by virtue of this, and this only, that the slaveholder absorbs up, as it were, the very being of his slaves into himself, and makes "his will" the one all-pervading, omnipresent, all-controlling and absolute will of the plantation. It is by virtue of this, and this only, that the autocrat and the pope, do the same to a greater or less extent within the limits of their jurisdiction. And it is purely on this principle that the usage in question is founded. And therefore to declare as you have done, that, when in a brother's pulpit, you will never "do what you know he disapproves," but will in all cases make "his will" law, is just to say that you will sell your birthright; that you will for the time put off personal responsibility, give up the right of private judgment, and sell yourselves, the bond slaves of ecclesiastical usage, falsely so called.

It would be interesting to trace here the influence of your doctrine in the introduction of corruption to the church. A moment's thought will show you, I think, that it has been, in all ages of the church, the grand foster-mother of such corruption. I must not, however, enlarge.

What then is the true principle, and what the correct position on this subject of pastoral rights? The principle obviously is this; that every man, pastor or otherwise, has the right of private judgment on all questions of truth and duty; and that this right is never to be invaded or yielded. This single principle carried out and applied to *all* the parties, in *each* case, will solve all difficulties and lead to the following results.

1. That each pastor has the right to decide when, and what, and how he will preach himself, and who, and when, and how he will invite others to his pulpit. On all these points, his right of judgment is complete. And farther, elected as he is the chosen teacher of the people, his claim to the pulpit when he wishes to use it, and to their attention, takes precedence of (not excludes) all other claims. In these senses, the control of the pulpit is his.

2. That when he invites me to his pulpit, it is *me*, with *my* right of judgment, and not me with *his* right, that he invites. In other terms, it is *me* and not *himself*. Invitation on any other terms is invasion of my right of judgment.

3. That when invited, it is my duty, as a matter of courtesy and order, to do nothing in his pulpit "against his will," so far as I can in conscience do so, and no farther. To go farther would be to *yield my* right of judgment.

4. That if, in his pulpit, I feel myself in conscience bound to do or say things which I "know he disapproves," and so abuse, as he thinks, the confidence he has placed in me, he has "a proper way of dealing with" me—viz. to remonstrate with and convince me of my error if he can, and if he cannot, in the exercise of his right of judgment to invite me no more.

5. That if the pastor abuse his right in any of the respects named, "the people have a proper way of dealing with him"—viz. to remonstrate with and convince him of his error, if they can, and if they cannot, to dismiss him. In this way, in each of the above cases, the right of private judgment is left unmolested to all the parties.

6. That the pastor's right to precedence, in the occupancy of the pulpit, and in his claims on the attention of the people, does not annihilate their right to hear whom else they please, and on what other subject they please. Their right of judgment on questions of truth and duty is as sacred as his. That right supposes on their part, as on his, the right to seek all the light on whatever subjects come before them, that is within their reach. If they deem it duty then, it is their right, when the pastor does not wish to use the pulpit himself, to invite into it whom they please and on what subject they please. To do so, is but an exercise of *their* right of private judgment, and is no invasion of his.

7. That when an individual, an agent or otherwise, goes into his, or rather into his people's pulpit, (for theirs it is when the minister is not using it,) it is his duty, as a matter of courtesy and order, and where circumstances render it possible, to call on the pastor and seek his advice, countenance and aid, in the particular object, whatever it be, of his address. If the pastor can second his errand, well. If not, then the question of proceeding devolves on him, and it is for him, in the exercise of *his* right of judgment, and on his responsibility to God, to say whether he will go on; and whichever way he decides the question, no man's right of judgment, neither his, the pastor's nor the people's is invaded, and no rightful ecclesiastical or civil order is disregarded.

8. That when called on by such individual, the pastor has the right and is bound to say for himself, whether he will or will not second him in his errand. If he says no, very well; it is his right, on his responsibility to God, to say so. If in saying so he makes a wrong decision, and so refuses to second an enterprise which he ought to second, the responsibility is his, and he, like every other man who does the same, is open to censure and rebuke.

9. That in the matter of notices, it is for the minister to say whether he will or will not give them. To deny this would be invasion of *his* right of judgment. If he refuses, it is for his people or the persons concerned, if they deem it duty, to repeat the requests and urge it even with the importunity of the p[oor] widow, to blame him for a refusal, and if he will not give it at all, to give it themselves, by public posting or proclamation or such other way as *they*, not he, shall judge right. To deny this, is invasion of *their* right of judgment, and denial even of the poor privilege of the poor widow.

Such, in my judgment, are the true positions on the recently vexed question of pastoral rights—the only positions that are in accordance with true religious freedom or genuine Congregationalism. I have been thus particular in the specifications, because I find great confusion in many minds in respect to them, and because they are the positions by which I have ever meant to regulate my conduct, both when I was in and since I have been out of the pastoral office, and by which I hope to regulate it in time to come.

There were other topics on which I had intended to comment, but I find I must close. I will only say to you, and through you to all concerned, that once let ministers of the gospel in Massachusetts return to "the good old paths" of good old Congregationalism, let them cease to claim rights which are not theirs, let them welcome the discussions of the great moral questions of the day, and treat those who are engaged in them with the courtesy of men and Christians; let them gird on the whole armor, and leaving the dignity of their office to take care of itself, lead on the van in the great conflict with wickedness at home and abroad; let them, in a word, show themselves "WORK-MEN that need not be ashamed," and rest assured their troubles will soon end; they will cease to be "contempt[ible] and base before all the people," their "praise will be in all the churches," and the "sons of Levi" being "purified," they will "offer unto the Lord an offering in *righteousness*. THEN shall the offerings of Judah and Jerusalem *be pleasant unto the Lord*, as in the days of old, and as in former years.

Brethren I have done. Plainly I meant to speak but only so. If I have said aught unkind or unchristian, forgive; and believe me

Yours for the slave.

A. A. PHELPS.

*The language of *freedom* is, "Congress shall make no law respecting an establishment of religion, or prohibiting (any where or at any time) the *free exercise* thereof." *U. S. Con.*

APPEAL OF ABOLITIONISTS, Of the Theological Seminary

Andover, Mass, August 3, 1837.

The subject of American slavery has taken fast hold of the public mind. The principles of political economy, the rules of Biblical interpretation the fundamental doctrines of ethics and theology, are canvassed with direct reference to this system; and will continue to be, until its true relations are satisfactorily adjusted. The sentiment on this subject has passed from the head to the heart of the nation. A spirit of deep and stern enthusiasm is pervading the community, kindling its sympathies, and enlisting its strength in efforts for the speedy removal of this great and crying national iniquity.

We cannot look out from this "loophole of retreat" upon such a contest as is now waged, idle and uninterested spectators; and it has been to us a question of painful interest whether, by a public statement of our individual views and feelings, or in any other manner, we could advance the interests of a cause to which we are bound by the strongest ties. We have thought that the relation, which it is our privilege to sustain to the church, would screen us from any invidious imputation in issuing such a statement, and are the more encouraged to do so, by the appearance of a communication in the New England Spectator of yesterday. We refer to an "Appeal of Clerical Abolitionists on Anti-Slavery Measures," signed by five clergymen of Boston and vicinity. We have read it with no ordinary interest, and hail it as a favorable omen for the oppressed. We have cherished the belief, that the time was not distant, when a platform would be erected, on which New England Christians would be constrained to meet, and are strengthened in the conviction that that time is drawing on apace. Its appearance will be the cheering signal that the days of slavery are numbered.

We desire to second the appeal of men whom we respect and love, and with whose feelings in the cause of abolition we sympathize, and hear our humble but decided testimony against some of the measures which are obstructing the progress and defeating the triumph of correct principles.

That our sentiments relative to slavery may not be misunderstood, we first beg the privilege of submitting a summary statement of our views.

We believe that the system of American slavery is *fatal to national prosperity*—by exerting an influence inconsistent with the genius of our civil institutions; by affecting injuriously the religious interests of our country, in excluding the slave population to a great degree from the blessings of the gospel and subjecting them to vicious influences, in its deleterious moral effects on the slaveholder, and in depressing the standard of morality and religion in the country.

We believe that it essentially obstructs the *spread of the gospel through the world*—by absorbing energies which would otherwise be devoted to direct efforts for the conversion of the world; by impairing the efficacy of means already employed for that purpose.

We view it in all these aspects as a great political and moral evil, and believe it to be *a sin in the sight of heaven.*

We consequently believe that the slave ought immediately to be freed from his present condition, and placed, like all other citizens, under the protection of just and equal laws; and that we are under obligations to labor for such a result.

We believe that the proper mode of securing this great object is, not by unconstitutional or violent measures, but, by the use of such *moral means* as are best adapted to convince the slaveholder of the inexpediency and unlawfulness of the system: in an individual capacity, by conversation and correspondence, through the pulpit and the press, by prayer to God; in an associate capacity, by such combined action as will secure the most decisive and efficacious expression to individual opinion.

We have confidence in the adaptedness of these means to the end, in their accordance with sound reason, with the genius of our government, and with the spirit of the gospel; and we are confirmed in our belief of their efficacy, by the testimony of history, and by actual results in this country.

The subject thus viewed suggests to us motives for immediate and earnest and wise action.

We believe that sympathy with the subjects of the system, both master and slave, demands it.

We believe that an enlightened patriotism demands it.

We believe that the welfare of the race and the glory of God demand it.

The above outline, brief as it is, we commend to the serious and prayerful attention of every Christian. We can hardly refrain from the attempt to fortify its positions by considerations which have weighed greatly in our own minds. We should be pleased with an opportunity of vindicating the revelation of God, whose authority has been undermined, and whose awful sanctions have been exposed to the derision and scandal of an ungodly world, by being forced to uphold principles and practices manifestly and flagrantly wrong, as well as others of doubtful propriety and questionable truth—like the strong man, shorn of his power and compelled to grind in the prison-house of his enemies. We should rejoice if by any considerations which we could urge, we might be instrumental in saving our fellow-men from the guilt and the penalty of a violation of the divine law. But the form and object of the present address preclude any lengthened discussion. Our general views have been already sufficiently indicated, and we will only add that the doctrines avowed are those which, so long as the system of slavery exists among us, it will be an important object of our lives to hold up to the consideration of our countrymen; believing, as we most firmly do, that the termination of slavery in the United States would be the antecedent to such a display of divine power and grace, in the bestowment of blessing, as has seldom been witnessed since the world began.

With this expression of our sentiments on the subject of slavery, we come to the consideration of those measures to which we have already alluded. As ABOLITIONISTS, in the true sense of the term, as those who love the cause and the name,* we claim the freedom of entering our earnest and solemn protest against the unjustifiable and suicidal proceedings of some of our brethren. We are confident that we speak the sentiments of the great body of New England abolitionists—of those, we would fain hope, whose feelings may in some instances have betrayed them into opposite practices.

1. We have observed with grief in some anti-slavery publications, a strain of remark in reference to the *gospel ministry*, fitted to impair its influence and destroy its functions, unnecessary and censurable in the last degree.

2. We have noticed with concern and surprise, in the same publications, statements prejudicial to the cause of *foreign missions*, particularly, insinuations against the character and measures of the American Board. We are not mistaken as to the place which that society occupies in the confidence and affections of the Christian community. It is looked upon as the pioneer of the various associations which adorn and bless our age and country. It is remembered as one which gave origin and impulse to the feeling which now pervades all departments of Christian activity and benevolence, and is believed to be doing more at present than any other to quicken the conscience and rouse the slumbering energies of the church. It is regarded as one full of hope and promise to our own country, as peculiarly dear to the heart of the Redeemer. For all these reasons, its success is an object of earnest prayer; and any influence which threatens to defeat it should be jealously counteracted. As a prominent reason of our opposition to the system of slavery is, that it interposes fatal obstacles to the most enlarged and successful efforts for the diffusion of Christianity, we must frown upon the attempt to cripple the resources of societies which are faithfully laboring for this object.

3. We have read with alarm, in the same publications, speculations which lead inevitably to *disorganization* and *anarchy*, unsettling the domestic economy, removing the landmarks of society, and unhinging the machinery of government.

We cannot refrain from remarking, in this connection, that we deem it peculiarly unfortunate that the cause of emancipation should have been surrounded with so many foreign and repulsive associations, that the visionary theories which have been broached on other subjects should have been crowded upon it, and made it responsible for heresies with which it has no natural affinity or sympathy.

4. Resolutions prescribing the conditions of *church-membership*, emanating from assemblies possessing no ecclesiastical authority, and many of whose members are not connected with the Christian church, must be unhesitatingly pronounced an officious and unwarrantable interference.

5. The *public lectures of females* we have discountenanced and condemned as improper and unwise. In the recent instance of such a departure from propriety in connection with the anti-slavery cause, we are desirous of allowing the individuals the full apology of their religious faith which we do not attack, and cheerfully concede whatever is due to personal excellence and devotion to principle, but cannot sufficiently regret that its influence is not confined to a sphere of labor which would advance rather than prejudice so greatly the cause of emancipation.

6. We highly disapprove of representations to which *children* have listened, such we are confident as their parents and guardians would have disallowed, from an anti-slavery agent who gravely assures the infant assemblies which hang upon his lips, that their theology is better than Dr. W. and Prof. S. are in the habit of teaching.

In other instances, we have often observed with regret, and have endeavored to counteract sentiments whose obvious tendency was to inflate the youthful breast, to sap the foundations of lawful authority, diminish reverence for age, and respect for character and worth. Addresses to young men connected with our literary institutions have contained such, adapted to foment a spirit of insubordination, the elements of which are unfortunately never wanting in those places. We have seen doctrines advanced which, if carried out, would prostrate every college in New England. We have listened to appeals to the members of an academy, which seemed to us like throwing fire on the heather.

7. Appeals to *prejudice* and to *passion*, to local and sectional jealousies, we have uniformly reprobated. Impeachment of motives, insinuations of personal corruption, we consider the unsound weapons of a weak cause and an unworthy advocate. The harangue of the demagogue we despise. Vituperation and railing and anathema are not among the weapons of our warfare. The intolerant and vindictive spirit—that compound of apparent bigotry and rancor—hating and hateful, which stations its poor victim on Ebal to denounce the curses of the Almighty on his fellows, we disdain and pity, we loathe and abjure.

That these and similar faults do not admit of explanation—that the provocation has not been unparalleled—that the language of opposition has not been more wrathful and bitter, its conduct more outrageous, and its motives less excusable, is neither asserted nor believed. But this, while it may in a degree palliate, is far from justifying the measures of which we complain; and by our love for the cause, we entreat that its enemies may be permitted to bear the undivided responsibility of a course so injurious and unchristian.

Such in brief are our views of a line of conduct which has been to some extent pursued. They are sentiments which we have never disguised, and which, whenever the occasion calls, we shall be free to express, in private and to societies and conventions with which we may be connected. Our efforts for the removal of what is obnoxious in the measures, will be commensurate with our convictions of the soundness and importance of the principles which they are designed to subserve. We regret that in this work, the co-operation of men whose general views are coincident with our own, is denied us. Truth is truth, in spite of its injudicious advocacy. Slavery is slavery, and its victim knows it. A neutral position, if it were possible, in regard to a sin so peculiar in its nature and in its relations to ourselves, we should be unwilling to maintain. Not until we are shut up to the prayer that the Lord would open windows in heaven, will we withhold a zealous support from the proper movements of the only association, whose professed object is the suppression of an iniquitous and foul system, and which, with all its imperfections, we have ample proof is doing much to secure that object.

We feel that the cause is one which soars above all minor divisions, above the littleness of party or of sect; that it addresses us as men, as citizens and as Christians, and urges its claims by the sacredness of truth, by love of country and humanity, by fealty to conscience, by the obligations of redeeming love, by the hope of heaven.

To its importunate and winning solicitations we cannot but respond, and joyfully consecrate ourselves to every suitable and feasible mode of securing its benevolent object. Whatever of destiny the counsels of a righteous Heaven may have in store for this great but guilty nation, whatever fortune may await this cause or its adherents, whether the banner under which we have rallied shall droop in defeat or wave in triumph, we shall have the satisfaction of knowing that principles which commanded the assent and the homage of the understanding and the conscience, have received the devotion of the heart—the service of the life; and trust it will appear in the great day of account, that we have been enlisted in a humble, but sincere and not unsuccessful endeavor to promote the welfare of man, and the glory of God.

Samuel Wolcott,	J. E. Farwell,
J. W. Allen,	D. Andrews, Jr.,
Philander Bates,	T. G. Braineid,
W. B. Haskell,	Henry Callahan,
L. C. Boynton,	J. S. Young,
E. W. True,	Asa Hemenway,
W. C. Burke,	Leander Thompson,
Daniel Gooden,	S. L. Rockwood,
E. A. Lawrence,	A. Aug. Wood,
John Lord,	J. P. Foster,
William Warren,	John Jones,
G. W. Creasey,	Samuel Beane,
Samuel Harris,	Charles Dame,
Edwin Leigh,	Alonzo Gray,
Daniel Butler,	W. A. Nichols,
T. S. Hubbard,	C. W Treadwell,
P. H. Hurlburt,	Dennis Powers,
C. S. Sherman,	D. H. Babcock,
N. B. Fox,	Joseph Bartlett.
S. T. Allen,	

* It may be proper to add that our entire number have, in various places, enrolled themselves as members of the Anti-Slavery Society.

Spectator.

Boston, Wednesday, August 16, 1837.

REMOVAL.—The office of the Spectator is removed to No. 11, Cornhill, front room, 2d story, immediately over Whipple and Damrell's bookstore, and between the Tract and Sabbath school depositories.

Our columns are devoted this week to documents on anti-slavery measures, to the exclusion of other communications and articles intended for this paper. It was desired that they all should be placed in one paper, as it is intended to send this number to most of the clergy in New England. Extra copies for sale at this office.

WANTED,—copies of the Spectator of Aug. 2. Any subscriber or editor, who can spare that No. will confer a favor by sending it to us by mail.

Religious ceremonies in connection with laying the corner stone of the Marlboro' Chapel, will be attended to-morrow morning at 9 o'clock.

It will be recollected that Friday, the first day of Sept. was recommended by the General Association of this state, to be observed as a day of fasting and prayer, on account of the condition of the churches and our country. It is hoped that all the churches of all denominations will unite in the measure. On the Monday succeeding, Congress meets, which should be made a subject of special prayer.

Rev. Joshua Leavitt, recently of the New York Evangelist, has taken the editorial charge of the Emancipator.

J. Q. Adams' 4th of July oration at Newburyport is just issued. It is one of the ablest documents on the history and principles of our government which has appeared. It should go with the Federalist, and be studied by all who would know the principles of a federal republic. We shall give his brief views on the subject of peace and slavery at another time.

The *Student's Account Book* is a manual just published by Whipple and Damrell. It contains blanks with suitable headings for a detail of all receipts and expenses of a student during his academical, collegiate and professional studies. We doubt not from experience and observation, that the student who keeps such minute accounts, will almost imperceptibly save one tenth of his expenditures. We are not aware how fast money will slip away, for we scarcely know what, until we have the items and the amounts placed before the eye.

NEWS OF THE DAY.

ENGLAND.—The aspect of commercial affairs is favorable. The cotton market has been extremely active, with a slight advance of prices. The Bank of England continues its assistance to the holders of the paper of American houses who have suspended payment, where the security was unexceptionable, in order to give time to obtain remittances.

DR. CHANNING AND TEXAS.—We understand (says the Salem Gazette,) that Dr. Channing has a work ready to be put to press, and immediately published, discussing the Texas question with great power and boldness.

WHOLESALE PRICES.—*Richmond, Va.* Wheat, $1 45 to 1 50, as per quality. Corn, scarce and in demand, 95 cts. per bushel. Oats, 40 cts. for new, per bushel. Flour, $8 to 8 50 for old, and $9. for new, by the quantity.

The mayor of New Haven has issued an advertisement, offering a reward of one thousand dollars for the apprehension of the incendiary who was the cause of the fire on the 2d inst.

STONINGTON RAILROAD.—A loan for the completion of this road has been negotiated with the bank of the U States, and the work will now be finished without delay. Probably the road may be opened this autumn.

CAPTURE OF A SLAVER.—The Bahama Argus of the 11th ult., announced the capture of the Portuguese schr. Antonio, on the 7th ult., South side of Cuba, by H. M. S. Racer, which arrived at Bermuda with her prize on the 10th. The Antonio had 180 negroes on board. She was 50 days from Africa.

SANTA FE TRADERS.—Capt. White's company of Santa Fe traders returned a few days since to Fayette, Missouri, bringing with them between 80 and $100,000 in gold and silver, the gold in dust and silver in bars. Capt. W. has proceeded east with between 15 and $20,000 of gold dust. The company has been rather unfortunate this season, having lost most of their mules coming in.

A PITIFUL CASE.—On Thursday last, the British ship Phebe was lying at anchor in the harbor of Perth Amboy, having on board more than one hundred and twenty passengers. Seven or eight had died on the passage; twenty more were dangerously sick of the ship fever consequent on foul air, bad or scanty food, and exposure; and several of small pox.

WAR IN PERU.—The Chilian government was preparing an expedition against Peru, consisting of land and sea forces, the whole of which was to be under the command of Admiral Blanco de Ciceron. General La Fuente accompanies the expedition with 500 volunteers of cavalry. It was expected that a great portion of the Peruvian troops would join the Chilians.

A VILLAIN PUNISHED.—Samuel M'Cann, having been arrested at Elmira, by a Buffalo police officer, on a charge of obtaining money by false pretences, jumped overboard while crossing Seneca lake in charge of said officer, and was drowned. When he jumped overboard, the boat was within 20 feet of the shore; but although a good swimmer, the weight of his shackles sunk him to the bottom, and the water being from 50 to 100 feet deep, it was impossible to save him.

A census of New South Wales has lately been taken, by which it appears that the free population amounts to 55,000, and the convict to 21,000.

HANDEL AND HAYDN SOCIETY.—At the annual meeting of this institution, the following gentlemen were elected officers for the ensuing year: George J. Webb, president; Jonas Chickering, vice-president; William Learned, secretary; Abner Bourne, treasurer; and John Dodd, James Clark, William Coffin, Jeremiah Washburn, George W. Edmands, Silas P. Meriam, Nathaniel Clark, John G. Roberts and Jubal Howe, trustees.

GOLD.—Coinage at the mint during the month of July, 1837:

Remaining uncoined 30th June,	$169,215
Deposited for coinage,	61,510
	170,725
Amount coined in July,	104,490
Remaining uncoined 31st July,	$66,235

The first number of a Persian newspaper was issued at Teperan, March 29, under the direction of a Meerza, who was formerly an Envoy in London. It is called *Akhbar Vakai*, News and Events, and is lithographed in two closely written sides, one of which is devoted to Oriental, and the other to foreign intelligence.

LONDON AND BIRMINGHAM RAILWAY.—The first journey on the London and Birmingham railroad was lately made, when the directors, accompanied by the engineer and others, started from the station at Euston square, with a locomotive engine and a train of carriages, and proceeded to Boxmoor, being a distance of 25 miles from London. The tunnel under Primrose-hill, which is three quarters of a mile long, was passed in a minute and a half. In coming back they traveled at the rate of thirty miles an hour along a considerable portion of the line. This railroad is a stupendous undertaking, and does vast credit to the talents of the engineer.

The New York commissioners for proving a site for a state lunatic asylum, have purchased a farm of 125 acres in Utica. A building is to be erected under the direction of the commissioners.

AMERICAN INSTITUTE OF INSTRUCTION.—The eighth annual meeting of this association will be held at Brimley Hall (near the Worcester House) in Worcester, Mass., to commence on Thursday, the 24th inst, at 9 o'clock A. M., and continue for the five successive week days; during which, the following gentlemen have engaged to deliver lectures on a variety of useful subjects, connected with common education, which will be designated and announced from day to day in the newspapers, viz.:

Rev. Elipha White, John's Island, S. C. (Introductory); Pres. Adams, Charleston, S. C.; Pres. Bates, Middlebury; Rev. Messrs. Theodore Edson, Lowell; John Pierpont, Boston; G. B. Perry, Bradford; Charles Brooks, Hingham; Dan'l Crosby, Charlestown; ——— Russell, Hingham; Prof. Mulligan, N. Y.; Prof. Olmstead, New Haven; Thomas D. James, Philadelphia; David Fosdick, Jr., Andover; Wm. B. Fowle, Boston; Ch's Picot, Philadelphia; R. G. Parker, Boston; Tho's H. Palmer, Pittsford, Vt.; and Joseph Lovering, Cambridge.

The Worcester County convention (from all the towns) convened by the Board of Education, will hold its meeting in this Hall during the session, and an address on the objects and advantages of the Board, &c., will be delivered by its secretary, Hon. Horace Mann.

The following, among other subjects, will be discussed at such times as the president may select:

1. Is it expedient to introduce vocal music as a branch of common education?
2. The utility of school libraries and apparatus.
3. The importance of providing more extensive arrangements for the education of the poor.
4. Is the introduction of a perfect alphabet of the English language practicable or desirable?
5. What is the proper preparation for a teacher?
6. Should greater regard be had to the discipline of the mind, or to the communication of useful knowledge, in the selection of school studies?

The public generally, but especially those who feel a particular interest in education, and the moral and intellectual improvement of the young, are invited to attend the meetings.

The citizens of DORCHESTER, who value their Rights and Freedom as worth preserving are requested to meet at the Town Hall, on Monday evening, the 21st inst., at 7 o'clock, for the purpose of choosing Delegates to attend the District Convention.

A Convention of citizens of the twelfth congressional district will be held in Quincy, on the 23d inst, to give an expression of sentiment with regard to the course of John Quincy Adams, and to protest against the admission of Texas into the Union.

The next meeting of the PILGRIM ASSOCIATION OF CONGREGATIONAL MINISTERS, will be at 3 o'clock P. M., on TUESDAY, the 15th, at Marshfield. (East,) at the residence of

ELBRIDGE G. HOWE, *Scribe.*

August 3.

The GENERAL ASSOCIATION OF NEW HAMPSHIRE, meets at Claremont, on the 22d inst., at 10 o'clock, A. M.

The annual meeting of the AMERICAN F. M. BOARD, will be held in Newark, N. J., on WEDNESDAY, the 13th of September.

FREE CHURCH.—Public Worship at the usual hours on the Sabbath, and every Sabbath evening, at Amory Hall, corner of Washington and West streets. Prayer meetings at Salisbury Hall, corner of Washington and Summer streets, at 6 o'clock, A. M., and 7, P. M. Sabbath school for all ages, at the first ringing of the bell in the morning.

We send bills and memorandums to our subscribers, which they are requested to present when they settle their accounts. Payment may be made, besides at this office, to Whipple and Damrell, 9 Cornhill (late Wm. Peirce's) or to John Gulliver 313 Washington st.

Marriages.

In West Sutton, Aug. 3, Mr. Henry W. Beecher of Walnut Hills, Ohio, to Miss Eunice W. Ballard.

In Princeton, by Rev. Mr. Demon, Mr. Abijah W. Benjamin of Westminster, to Miss Mary Merriam.

In Thomastown, Me., Hon. John Holmes, of Alfred, to Mrs. Caroline F. Swan, youngest daughter of the late Gen. Henry Knox.

BOSTON.

GENTLEMEN or Ladies visiting Boston, and preferring to stop at a private boarding house, will find good accommodations, for a longer or shorter time, at the house of Rev. Mr. Bliss, No. 19 Somerset street. His house is commodious, and recently fitted up, expressly for the purpose of boarding,—is in an elevated, central and quiet part of the city, within three minutes' walk of the Post Office, Common and Tremont House. August 16.

SUNDAY SCHOOL BOOKS.

THE Publications of the AMERICAN SUNDAY SCHOOL UNION may constantly be obtained, in large and small quantities, at the Depository of the Society, No. 22, COURT STREET, Boston. The Catalogue contains nearly *four hundred* bound volumes, from eight cents to seventy-five cents each; and about two hundred and fifty books, in paper covers, from half a cent to four and a half cents each. These publications embrace precepts enforcing practical duties, illustrated by examples and incidents drawn from daily life and experience, adapted to various conditions and degrees of comprehension, and suitable for Sunday School, family, and general reading. A valuable series of Scripture Biography, written in a plain, familiar style, and calculated to instruct youth in the study of the Bible, is included in the above;—also, several volumes of Scripture Illustrations, in which oriental manners and customs, peculiarities of climate, &c. are explained, with direct reference to the elucidation of Bible history.

MAPS of the Journeyings of Israel, the Travels of the Apostle Paul, and Maps of Palestine, drawn on muslin, in bold outline, and designed to be seen by a class or school at one view; together with accurately drawn and engraved Maps of Palestine on rollers, Jerusalem and of the Evangelical State of the World, prepared by the Society, with every variety of requisites for Sunday School Superintendents and Teachers, are always to be had in any quantity.

Schools at a distance can be supplied, by sending a catalogue of books wanted, or of those on hand, and the orders will be promptly forwarded. Descriptive and other Catalogues of the Society's publications; pamphlets of instruction relative to the forming and sustaining of Sunday Schools; hints for Superintendents, Teachers, &c. &c. are furnished gratuitously.

The Eighth volume of "The Sunday School Journal," a family newspaper, devoted to religious education and improvement, begins with the present month. It is published on a large medium sheet, twice a month, at ONE DOLLAR per year. The Youth's Friend, a monthly periodical, published in a form suitable for binding, and containing a variety of interesting matter, is furnished at 25 cents per year.

WM. B. TAPPAN,
Agent Am. S. S. Union.

Aug. 16.

NEW INFANT

SABBATH SCHOOL QUESTION BOOK.

INFANT SABBATH SCHOOL QUESTIONS, divided into twenty lessons. These questions have been used in manuscript, by the author, and "if a year's experience" says the preface, "may be regarded as a proof of the utility of the system proposed, we would say that our expectations have been more than realized."

Contents: The Creation; the Institution of the Sabbath; Adam's and Eve's disobedience; Children are sinners; Birth of Jesus Christ; Wise men from the East; Jesus at the Temple; Christ's Baptism, Temptation, Miracles &c.; Christ calms the Sea; two Blind men healed; the dead raised; Christ rides into Jerusalem, Passover, &c.; Christ Betrayed and Scourged; Jesus Mocked; Jesus Crucified; Jesus on the cross; Jesus in the Tomb, Jesus' Resurrection; Christ appears to his Disciples; Christ's Ascension. 89 pp. Price 10 cts single—$1 per dozen.

For sale at the depository of the Massachusetts S. S. Society, 13 Cornhill, Boston. C. C. DEAN, *Depositary.*

Aug. 16.

WANTED,

A HOUSE for a small family, within ten minutes walk of the Post office or the Marlboro' Hotel. Inquire at this office.

Aug. 16. istf

POETRY.

Description of a Poet,

Such as the Christian should like.

A poet should live near the throne of grace;
Should be a man of humble, fervent prayer,
Longing for Zion's welfare and her peace,—
Her final triumphs o'er a world of sin.
Oft must he drink at life's eternal fount,
And quench his thirst in streams that ne'er are dry.
He must collect those bright refulgent rays,
Which from a world of crystal light are shed
Upon the darkness of this midnight earth,
And faithfully disperse them through the gloom.
The sacred love of Israel's chosen race,
The Psalms of David, and the strains of Job,
And the sweet breathings of Isaiah's soul,
Must shed a kindly influence on his heart.
With a firm hope that anchors fast the soul,
And makes it steadfast mid the dashing waves,
He must look forth to heaven's eternal home.
And with a heart that melts at human woe,
That mourns for sin, and weeps at darkness here,
And, with an eye to the last judgment day,
When error, fancy, and all fiction foul
Shall turn to dross in that refining fire
That proves the truth to be unchanging gold,
He should pour forth most sweet enrapturing stains.

D. H. B.

From the New York Observer.

The London Anniversaries.

Rev. G. B. Cheever's Letter.

London Religious Tract Society.—The meeting of the London Religious Tract society was highly interesting, though destitute of that peculiar interest derived to the tract meeting in New York from the system of tract distribution in our country. They have nothing like it in England, save here and there, where an individual, with something of the same spirit which animated Harlan Page, enters amidst all discouragement, upon the work. Such an instance was related in the most interesting manner by the Rev. J. Leifchild, a dissenting minister of great popularity in London, in the course of his speech at the meeting. Mr. Kirk, the representative of the American Tract society, gave to the meeting, in the course of his remarks, a sketch of the system of tract distribution in our cities and towns, and of the happy results that had followed from the members of our churches engaging personally in this work. His speech was received with hearty applause, and evidently made a good impression on the assembly.

The first resolution at this meeting was moved and supported by Henry Pownal, Esq., member of Parliament, in a speech which indicated a deep Christian interest in the success of the society. The Rev. J. Williams, a missionary from the South Seas, in an energetic speech, in support of a resolution expressive of gratitude to God for the increasing operations of the society, and of prayer for the accompanying blessing of the Holy Spirit, communicated to the meeting information of the most interesting character in regard to the progress of religion in the South Sea islands. He desired, on behalf of his brethren and people, to present their sincere thanks to the society for the invaluable treasure of books with which they had supplied them. The Rev. George Scott, a Wesleyan missionary from Stockholm, stated that the Tract society of Stockholm was about to issue, in the Swedish language, Abbott's Young Christian, and his Corner Stone. The Rev. W. Campbell, missionary from Bangalore, stated in the course of his speech on the wants of India, that ships from America were pouring in the writings of Paine, and other infidel publications, and that the society must endeavor to counteract this evil by the diffusion of the truth. He made this statement without any intimation that such an institution as that of the American Tract society was in existence, or that any of its efforts had been extended to the continent of India.

Mr. Leifchild's speech contained an illustration of the power of the society to bless the lower classes especially, in the case of a Mr. Dakin, the London agent of the society, who had died very suddenly on the preceding Monday, in a steam carriage, which was bringing him from Greenwich, that he might disperse religious tracts among the multitudes assembled to witness the execution of a noted criminal named Greenacre. The sight of that good man had been injured while serving under General Abercrombie in Egypt, and he had become a pensioner in Greenwich hospital. He devoted himself entirely to the business of doing good by extending the knowledge of the truth. He had been known to distribute not less than 150,000 tracts in a year—an immense number, more than four hundred daily. In the prosecution of his object he was accustomed to dive into the most degraded recesses of vice and misery. On one occasion, in a miserable pot-house where he was laboring, a wretch threw the contents of a pot of beer in his face. The good man calmly wiped his forehead, and just asked the individual why he should have committed that outrage, since he intended nothing but his good? The whole group were conquered by his meekness and benevolence of spirit, and received his tracts with a promise to read them. Several years afterwards, attending a Bible meeting at Deptford, a man by his side entered into conversation with him, and told him it was he who committed that outrage; that the gentleness of his reply made him feel the power of religion; that he took a tract, read it, was converted, became a Sunday-school teacher, and a tract distributer, and that God had made him the means of doing good. At the Greenwich fair also, Dakin once found a young minister preaching to the people, and upon entering into conversation with him, discovered that he had once been an intemperate boy, in the habit of attending the fair, but that a tract *which he had there received from Dakin*, had led to his conversion. Such men as these might be rebuked for their zeal, and calumniated as injudicious; but the time would come, when the author of the calumny would wish that he too had been employed in the distribution of tracts. There was a jealousy lest such efforts on the part of the laity might detract from the dignity of the ministerial office. That could never be. But even if it were so, he was ready to exclaim with Moses: "Enviest thou for my sake? would that all the Lord's people were prophets." And he would add, prophetesses too, for that females could gain access where other laborers would fail, and accomplish by their gentleness, their affection, and their invincible perseverance, that which the other sex could not. And the church was greatly mistaken when it was feared that such exercises were unbecoming their native modesty and delicacy. Mr. Leifchild adverted to the importance of unity and peace, and observed that he could not join in the sweeping censures sometimes passed upon America, because of one blot in her character. He was no apologist for slavery, no advocate for colonization, but he could not go at once from the extreme of lauding America for her revivals and benevolence, to that of unduly depreciating both, because she was behind England in one act of Christian and national philanthropy. He could not, for that one spot in her glory, deny her any remaining effulgence, nor refuse her share of efficiency in blessing the world. Oh America! said Mr. L., there are thousands of hearts in this country that love thee still, for thy Bible, thy missionary, thy tract societies, and above all, thine equal civil rights, notwithstanding all religious distinctions. If we rebuke thee for one infirmity, it is only as the apostle of the circumcision was rebuked by his colleague in the gospel; and we trust the result will be no other than it was with him, who, after the rebuke, had still no other epithet for the rebuker but this: "our beloved brother Paul."

Mr. Leifchild's speech was on a resolution of congratulation to the American Tract society. His remarks on personal tract distribution fell with great power upon an assembly to whom this work is yet strange and new, and in some measure odious in the public estimation.

British and Foreign School Society.—The anniversary meeting of the British and Foreign School society was interesting alike from the character of the institution, the character of the speakers, and the sentiments to which they gave utterance. Lord John Russell was in the chair, and the Lord Bishop of Norwich was one of the prominent speakers. Lord John Russell also spoke at some length in putting one of the resolutions. You would perhaps be surprised to see in the king's minister a man in some respects so inferior in personal appearance. Yet his countenance is indicative of thought, the forehead broad and open, the eye mild, though not penetrating. A sudden smile of pleasure at the sentiments dropped from some of the speakers filled his countenance now and then with expression; but much of the time it seemed to me to wear an air of anxiety and abstraction. He speaks with a good deal of hesitation, but the embarrassment is in the want of command of language, not apparently of thought. The Lord Bishop of Norwich spoke with great energy and eloquence. He is an uncommonly liberal prelate, amiable in personal appearance, with features and a manner indicating strength of mind and energy of character. One of the speakers who succeeded him, the Rev. Mr. Stovel, a Baptist clergyman of talent and piety, declared that after the statement of the Right Rev. prelate, he rejoiced that they had still a bishop of Norwich, and if bishops were to be necessary in a place where, in his opinion, they ought not to sit or stand, (referring to the House of Lords,) it was some consolation to think that they had at least one bishop who would act and speak on liberal principles.

The Bishop of Norwich stated that he remembered when the first comparatively small school on the system of the society had been established in London, and that he then visited Joseph Lancaster, with the zeal of a young clergyman, which he hoped continued with the old clergyman, for the purpose of analyzing the system, in order, if he approved it, to extend its benefits to his own parish. On entering the room and commencing the conversation, Joseph Lancaster said to him, "Friend, I am surprised to see thee here, and I wish that more of thy cloth would visit me." The bishop related the anecdote to show that his principles in reference to this school system were not of recent origin, but had been embraced when that system was opposed, and strenuously opposed, and had grown with his growth and strengthened with his strength.

The object of the society is the establishment and support of free schools on the Lancasterian plan, and the report read by the secretary represented the state of education in England as poor and humiliating; for that the spread of knowledge had not been at all commensurate with the increasing extent of population, and of the political privileges bestowed upon the people. A circular letter from the town of Thame, in Oxfordshire, proved this, by the statement that the district contained seven thousand souls, not less than 1200 of whom were of an age eligible to be received at schools, but of whom only 197 received weekly tuition: leaving a thousand children in that small population growing up in ignorance and profligacy.

I find this representation corroborated by the evidence before Parliament on the subject of education about two years since. The committee of the Manchester Statistical society, in particular, observed that the state of England presented a painful and mortifying contrast to that of some of the countries on the continent, "whether we look at the numbers continually in attendance at school, or the nature and efficiency of the instruction they receive. That while in Prussia and several of the German states, schools are carefully provided in every district; and placed under the superintendence of a master who has himself been educated for the profession, and has not been allowed to assume his office till found, by strict examination, to be qualified for the duties of it; the education of the lower classes of England is left, with the few exceptions of public charity schools, in the hands of ignorant and uneducated men, who are often destitute of every qualification for their office, and have undertaken it only because they found this the easiest means of gaining a subsistence, and frequently in consequence of accident of bodily infirmity."

The best speech at this meeting, and one that was received with "deafening applause," was that of Rev. Mr. Stovel, to whom I have alluded. The following passage, though not the most eloquent, affords a good example of its tenor, and contains an illustration which in itself is deeply interesting.

Mr. Stovel said that in passing over the principal prisons of the metropolis the other day, he was greatly struck, from his conversation with the prisoners and their appearances, with the fact that they were individuals who, though in a state of degradation, had yet, in their eyes and in the cast of their countenance, something which indicated dexterity of action and readiness of movement, but unconnected with that moral feeling which gives to them the use of those qualities of mind and character, which would have prevented them from being degraded by acts which the laws of their country and of God condemned. He begged to explain what he thought to be necessary in order to meet their necessities upon this point, by referring to an incident which transpired, not long since, in one of the schools of this society. A teacher trained in the borough school, with whom he had some conversation previous to his departure for Jamaica, stated a plan which he had adopted in a school while in this country, and which he (Mr. Stovel) considered to be unequaled by any thing which he had ever seen or known. The school was situated where he came in contact with the most uncultivated youth; he found in them not only ignorance as to that which should be known, but they were degraded by habits which ought not to be practised. He had found instances of falsehood and theft, and, in a few days, a clear case of this latter description, covered with falsehood, was brought before him. He paused and reflected, and felt very bitterly regarding the position in which the youth, who was very clever, was placed. At first he received the information with diffidence, hoping that the statement was not true. Evidence, however, was supplied, which convicted the boy; and then he addressed him with the utmost solemnity—"If, my dear boy, you had offended one of the laws of my school, I must have necessarily punished you: now, if you will read such a chapter and such a verse (which was soon done,) you will perceive that God has commanded us not to steal; and in another passage you will find it is said, "Lie not to one another." Now you have broken, not my law, but God's law: it is not for me to punish you, but you are exposed to the wrath of Heaven. My dear boy, what shall I do?" He sent him to his seat, and inflicted no punishment; but presently the boy was brought to reflect; he returned to his master, sorrowfully, who said to him. "What do you wish?" The boy replied, "Sir, I have offended God,—what shall I do?" The teacher told him he would think of it, and talk to him again. He then had a private interview with the boy: the boy was embittered in spirit; he taught him the way of forgiveness,—he led him to his closet, and prayed with him. The boy sought the forgiveness of God, and he found it. By perseverance in that method, Mr. Shotten established in his school a fear of divine authority, which enabled him to trust children without suspicion, and to commit to their care any thing whatever with the most perfect confidence. Hooker, in his Polity, had given one book, in a leading department of that Polity, in which he discoursed of "laws human and divine." Now he (Mr Stovel) held that Shotten's practice was founded on the soundest philosophy of law. If he who merited the highest character in Rome could say, that all the art of the politician was to render human laws coincident with divine, then he (Mr. S.) contended that Mr. Shotten was right in teaching an English youth to bend to divine authority, as that to which all hearts must bow. Moral culture was necessary to make Britons Britons, and to make them stand where they ought to stand in the world. If divine authority was to be regarded as that which formed the only means of raising the better part of man, of cherishing the delicate voice of conscience, of giving it supreme control over human affairs, then he held that they must dismiss from their polity the gross maxim, that ignorance was the mother of devotion, and was necessary to the peace of society.

British and Foreign Temperance Society. The meeting of the British and Foreign Temperance society, though not held for the support of the principle of abstinence from all intoxicating drinks, derived most of its interest from speakers who had adopted and defended that principle. The Right Hon. Lord Teignmouth was in the chair, and addressed the meeting in favor of the original pledge, declaring that he really did believe that to proscribe the use of wine and malt liquors was to injure the great cause of temperance, and that in his opinion, the higher classes might continue to drink their wine and the lower classes their beer, and yet the temperance reformation might still be carried forward without any diminution of success! He regarded the attempt to impose a higher pledge as unwarrantable and irrational.

He was answered in a manner the most happy and powerful by Mr. Buckingham, M. P., in a speech which was enthusiastically cheered by the audience, and could not but commend itself to the judgment and conscience of every individual. I can scarcely tell you how much I was delighted to hear him, in a strain of admirable eloquence, go over the whole ground, which, in America, the total abstinence societies have so long been laboring to defend. He presented a detail of his own habits, observation and experience for several years; exhibited the array of crime, disease, and waste of property occasioned by the use of intoxicating drinks, and declared that the distillers, the brewers, the venders, and the government were all guilty of perpetuating the dreadful evil. He described with graphic illustration the allurements practised in the gin palaces of London to get people to drink, and the manner in which those vaults of crime and ruin are established. He thought that while those who abstained from the use of ardent spirits did well, those who also abstained from the use of wine did better, and those who abstained from spirits, wine, and beer, best of all.

The Rev. Dr. Edgar, from Ireland, gave a powerful representation of the wretchedness and crime in that country, resulting from the use of ardent spirits. He said that no man understood Ireland; it was intemperance that caused her misery. Parliamentary witnesses had declared that every fourth shop in Ireland was a spirit-shop! At Belfast there was a spirit-shop for every sixteen houses; in another place, one for every ten houses; in another, one for every six; in another, twenty-six shops out of sixty-one were devoted to the sale of whisky.

The Rev. Mr. Medhurst, missionary from China, exhibited to the meeting the dreadful evils resulting from the use of opium in that vast empire; and the frightful extent to which the trade in opium was carried on by British merchants under the sanction of the East India Company. At least 20,000 chests of opium were annually exported into China.

Mr. Kirk, in behalf of the temperance societies in America, spoke with power, and was "rapturously cheered," as the reporters expressed it. He closed abruptly, however, stating that he should enjoy the opportunity of going thoroughly into the subject of total abstinence, at the meeting of the Total Abstinence society. I regretted that he did not do that at the time, for the audience were prepared for it, and when the total abstinence meeting was held, Mr. Kirk was absent from the city.

Award of Premium.—The committee appointed to award the premium of two hundred dollars, offered for the best tract or treatise on Dissentions in the Churches, hereby certify that they have received and examined twenty-seven manuscripts, and among them a treatise of several hundred pages. This last they think has the precedence in merit, though it does not perhaps entirely meet the design of the offerer of the premium.

On the whole, the committee, without meaning to express entire concurrence in the views of the author of this manuscript, judge that he should receive the premium, and do accordingly award it to him.

Some of the remaining manuscripts are written with much ability and in an excellent spirit, and the committee would be happy if they also could in some way be given to the public.

Thomas H. Skinner,
Ichabod S. Spencer,
William R. Williams.

New York, July 11, 1837.

N. B. The author is ascertained to be Rev. Pharcellus Church, of Rochester, Monroe co. N. Y. author of the "Philosophy of Benevolence;" and the work, after revision will probably be published by a bookseller in New York.

Slave Trade.—We have heard much said respecting the influence of the colony in Liberia, in putting a stop to the slave trade. We do not learn however that it is at all checked, but the nefarious traffic is still carried on, if not within the colony, at least in its immediate vicinity. We extract the following from the Liberia Herald:

"We have been informed that Pedro Blancho alone has exported from the Gallenas, 1800 slaves during the last six months! and that he has recently received advices from the Havana of the safe arrival of one of his brigs, the cargo of which sold for $250,000!! There are two factories in the Gallenas, and are supposed to be about equal in exports. This gives them an export of 3600 slaves in six months, or 7200 in twelve, and that from a point at which it has generally been supposed the trade was nearly extinct!! Enormous number!! Equal, if not exceeding the whole number of emigrants sent out by the American Colonization society, since the commencement of their operations. Where are the friends of humanity? Can they continue to slumber over such accumulated human suffering! or at most only hold out the nerveless, trembling hand of irresolution and indifference? Is it to be recorded for the contempt of future ages, that amid all the boasted liberality, philanthropy, and religion of the nineteenth century, that *One Man* manacled more victims than a *Whole Nation* liberated? Tell it not in Gath: let it forever remain an unrevealed secret, that while the press groans and the world teems with tones on philanthropy and love; while millions are kneeling at the shrine of liberty and vowing eternal fidelity to the goddess, one-fourth of the earth is smoking with the blood of the oppressed, and groaning under the scourge of oppression, cruelty, and outrage.

"We have heard from a source entitled to authority, that a few days ago a large town belonging to Fartorah, was in the midst of fancied security, surprised by a party of Big Town people. From sixty to eighty victims were seized and marched down to Little Cape Mount, where a Spanish schooner from the Leeward coast, was laying at the time. They were immediately bartered for goods and shipped on board. This vessel had been laying off the mouth of the river some days. What influence her presence had in prompting the diabolical act we can not say."

How to be Happy.—Said a venerable farmer, eighty years of age, to a relative who lately visited him, "I have lived on this farm more than half a century. I have no desire to change my residence as long as I live on earth. I have no wish to be any richer than I now am. I have worshiped the God of my fathers with the same people for more than forty years. During that period I have rarely ever been absent from the sanctuary on the Sabbath, and never have lost but one communion season. I have never been confined to my bed by sickness for a single day. The blessings of God have been richly spread around me, and I made up my mind long ago that if I wished to be any happier, I MUST HAVE MORE RELIGION."

The Philadelphia Convention.—The following resolutions, moved by Mr. Childs of Connecticut, were adopted by the Convention of Business Men, lately held in Philadelphia:

Resolved, That the great irregularity in the exchanges between different sections of the country, the enormous expense at which remittances from place to place are effected, cannot fail to involve the business, the prosperity and the enterprise of this country in irretrievable ruin.

Resolved, That the federal government be urgently requested to exert its whole power to furnish an adequate remedy for these enormous evils, and it is the duty of the Congress of the United States, with the least possible delay, to exercise all their constitutional powers of regulating commerce among the different states, and to adopt such financial arrangements as will comport with the safe custody of the public money, and be the means of giving to the people a well regulated system of domestic exchanges.

Resolved, That we call upon Congress and all others engaged in the administration of the federal government, to forego all personal prejudice, and all party influences, and with manly independence in the light of wisdom, experience and common sense, to unite in one patriotic effort to relieve the people from the insupportable evils in which they are involved. We cannot but express our sober convictions that any effort to establish a treasury bank, controlled by government agents, should be resisted by every patriot, as an engine calculated to destroy the business of the country.

Resolved, That whatever may have been the necessity of the present suspension of specie payments by the banks, they are bound by every obligation they owe to sound morals and the best interests of the community, to resume them at the earliest period possible, as such an act would go far to restore confidence and revive business; and any attempt any where, to postpone so desirable an object, so imperious a duty, or to take advantage of their own acts to extend their issues of paper, thus made irredeemable, and of doubtful value, though it might be partially beneficial, could not but be ultimately disastrous, and bring upon its authors the indignation of the public, and the condemnation of all honest men.

University and School Lands.—*Kalamazoo, Michigan, July 15.* The university lands, which had been selected from the choicest in the county, were put up at $20 per acre, and sold from that to $50 per acre. The school lands, which embrace every sixteenth section in the state, were put up at $8 per acre, and sold from $8 to $445 per acre! One school section, about half a mile from this village, averaged about $50 per acre, having sold for upwards of $30,000! Whole amount of sales in Kalamazoo county, $150,000. The school section at Kalamazoo (640 acres) sold for $32,000! At the sale of university and school lands in Calhoun county, there were sold about 2,000 acres of school lands, at an average price of $11 60 per acre, and 1,600 of seminary lands, at an average price of $25 per acre. The sales in that county amounted to about sixty thousand dollars.

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DESIGNED for Sabbath Schools, and containing fifty-two lessons, selected from different books of the Old and New Testaments.

Contents.—Lesson 1. God is a Spirit, and must be worshipped in spirit and in truth. 2 God knows all things. 3 God is every where. 4 God is great and good. 5 God made us—we ought to obey him. 6 The forbidden fruit. 7 The temptation and the fall. 8 The excuses. 9 The curse. 10 The promise. 11 Adam the father of all mankind—children are like their parents—no good in us by nature. 12 The Savior. 13 The new heart. 14 Conviction. 15 Repentance. 16 Ask and it shall be given. 17 Where and how to pray. 18 What we ought to pray for. 19 Our first duty is to love, honor and obey God. 20 Profane swearing. 21 The Sabbath. 22 Duties of children and servants. 23 Duties to all. 24 Faith. 25 The wicked have no peace. 26 Sinners may find peace in Christ. 27 How people feel when God shows them their sins. 28 How the burdened sinner may find rest. 29 There are no little sins. 30 God is good and ought to be loved. 31 Sinners hate God. 32 God is angry with the wicked. 33 Sinners may become reconciled to God. 34 Heaven and Hell. 35 God delights not in punishing sinners. 36 Jesus loves to have little children come to him. 37 Christ invites all who feel their need of a Savior to come to him. 38 Christ will save all who come to him. 39 Those who come to Christ must become new creatures, forsake all, and give themselves to his service. 40 The natural dispositions of our hearts. 41 How we may know whether our hearts have been changed. 42 Brothers and sisters must live together in harmony. 43 We must love them that do not love us. 44. If we seek religion first, God will take care of us. 45. The folly of those who choose their portion in this life. 46 Sinners miserable in this life. 47 To serve the Lord, the way to be happy in this life. 48 Death terrible to the wicked, but welcome to the righteous 49 The resurrection. 50 The judgment. 51 The eternal portion of the righteous. 52 The eternal portion of the wicked.

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Justification by faith the doctrine of the Old Testament. 13. Abraham the spiritual Father of all believers,—the Church one under all dispensations. 14. Abraham's Faith. 15. The fruits of justification by faith. 16. Justification by faith, and the relation of Christ to believers, illustrated by the Fall, and the relation of Adam to posterity. 17. Review 2. Paul unfolds the method of salvation presented in the Gospel,—proves it from the Old Testament, and shows its blessed and glorious effects. 18. Justification by faith does not encourage sin. 19. A dispensation of Grace, more efficient in securing obedience, than a dispensation of law. 20. The Apostle further illustrates the relation of believers to the law, and declares its failure as an efficient means of sanctification, and their deliverance from it. 21. Although the law excites the sinful inclinations of the depraved heart, and thus becomes the occasion of sin; yet the fault is not in the law, [illegible] and good. 22. The exceeding sinfulness of sin, manifested by its perverting that which is good into an instrument of death. 23. Believers free from condemnation. 24. The Spirit of God dwells in the hearts of believers,—they are led by him,—receive the spirit of adoption,—and are made heirs together with Christ. 25. The sufferings of this life not to be compared with the glory that shall be revealed hereafter—the sustaining influence of Hope. 26. Further encouragement to believers in affliction, drawn from the aid of the Holy Spirit, and purposes of God. 27. The certainty of the believer's salvation. 28. Review 3. Justification by faith does not lead to sin, but the contrary—a state of Grace, in opposition to a state of legal bondage, promotes holiness of heart—the certainty of the believer's salvation. 29. Paul declares his intense feeling for his countrymen, and proceeds to show the fallacy of their notions, in regard to their peculiar privileges. 30. Objections answered. 31. 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